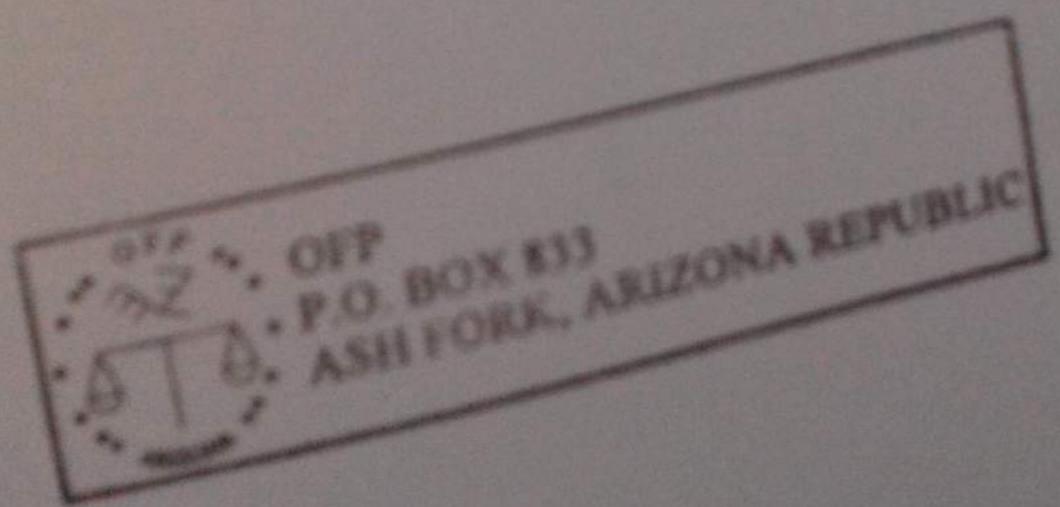




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OFP CANON

THE COMMANDMENTS, AND THE RULES OF
RECTITUDE, AND THE JUDGMENTS WHICH YHWH
GAVE IN CHARGE BETWEEN HIMSELF AND THE
CHILDREN OF ISRAEL BY THE MINISTRATION OF
MOSES.

DO NOT IMAGINE THAT I AM COME TO ANNUL THE LAW AND THE PROPHETS. I AM NOT COME TO ANNUL, BUT TO CONFIRM THEM. FOR VERILY I SAY TO YOU, UNTIL THAT HEAVEN AND THIS EARTH SHALL HAVE PASSED AWAY, NOT ONE JOT NOR A TITTLE OF THE LAW SHALL BE ANNULLED TILL ALL BE ACCOMPLISHED. THEREFORE WHOSOEVER SHALL WEAKEN THE FORCE OF ONE OF THE COMMANDMENTS, WERE IT EVEN THE LEAST, AND TEACH MEN ACCORDINGLY, HE SHALL BE THE LEAST ESTEEMED IN THE REIGN OF THE HEAVENS; BUT WHOEVER SHALL PRACTISE AND TEACH THEM, HE SHALL BE HIGHLY ESTEEMED IN THE REIGN OF THE HEAVENS. FOR I SAY TO YOU. UNLESS YOUR RIGHTEOUSNESS EXCEED THAT OF THE SCRIBES AND PHARISEES, YOU CAN IN NO WISE ENTER THE KINGDOM OF THE HEAVENS.

MATTHEW 5.17-20

BEHOLD I HAVE THIS DAY SET BEFORE THEE LIFE AND
DEATH, GOOD AND EVIL.

TITLE I.

CHAPTER I.

1. (Section 1.) I AM THE LORD; IF YOU WALK IN MY STATUTES, AND KEEP MY COMMANDMENTS, AND DO THEM, I WILL GIVE YOU RAIN IN ITS SEASON: AND THE LAND SHALL YIELD ITS PRODUCTIONS; AND THE TREES OF THE FIELD SHALL YIELD THEIR FRUIT; AND THE THRESHER SHALL OVERTAKE THE VINTAGER; AND THE VINTAGER SHALL OVERTAKE THE SOWER; AND YOU SHALL EAT YOUR BREAD IN PLENTY; AND DWELL IN YOUR LAND SECURELY, AND WAR SHALL NOT PASS THROUGH YOUR LAND. I WILL INDEED GIVE YOU PEACE IN YOUR LAND; AND YOU SHALL LIE DOWN TO REST; AND THERE SHALL BE NONE TO MAKE YOU AFRAID.

²I WILL DESTROY THE WILD BEASTS OUT OF YOUR LAND; AND YOU SHALL PURSUE YOUR ENEMIES, AND THEY SHALL FALL BEFORE YOU WITH DESTRUCTION. EVEN FIVE OF YOU SHALL PURSUE AN HUNDRED; AND A HUNDRED OF YOU SHALL PURSUE MYRIADS, AND YOUR ENEMIES SHALL FALL BEFORE YOU BY THE SWORD. AND I WILL WATCH OVER YOU, AND INCREASE YOU, AND MULTIPLY YOU, AND ESTABLISH MY COVENANT WITH YOU. AND YOU SHALL EAT THE LAST YEAR'S CROPS, AND THE CROPS OF THE YEAR BEFORE, AND REMOVE OLD STORES OUT OF THE WAY OF NEW. AND I WILL FIX MY TABERNACLE AMONG YOU, AND MY SOUL WILL NOT ABHOR YOU. AND I WILL WALK ABOUT AMONG YOU, AND BE YOUR GOD, AND YOU SHALL BE MY PEOPLE.

³NOW IF YOU WILL NOT HEARKEN TO ME, NOR PERFORM THESE MY COMMANDMENTS, BUT DISOBEY THEM, AND YOUR SOULS ABHOR MY JUDGMENTS, SO AS NOT TO PERFORM ALL MY COMMANDMENTS, SO AS TO BREAK MY COVENANT, I WILL DEAL WITH YOU IN THIS MANNER—I WILL SEND AGAINST YOU DISTRESS, AND THE SCAB, AND THE GANGRENE TO EAT OUT YOUR EYES; AND WASTING CONSUMPTION; AND YOU SHALL SOW YOUR SEED IN VAIN; FOR YOUR ENEMIES SHALL EAT IT: AND I WILL SET MY FACE AGAINST YOU; AND YOU SHALL FALL BEFORE YOUR ENEMIES; AND THEY WHO HATE YOU SHALL PURSUE YOU; AND YOU SHALL FLEE WHEN THERE IS NONE PURSUING YOU. AND IF FOR ALL THIS YOU WILL NOT HEARKEN TO ME, I WILL PROCEED TO CHASTISE YOU SEVENFOLD FOR YOUR OFFENCES, AND BREAK THE HAUGHTINESS OF YOUR PRIDE.

⁴I WILL MAKE THE HEAVEN FOR YOU AS IRON, AND YOUR LAND AS BRASS; AND YOUR STRENGTH SHALL BE SPENT IN VAIN. THE EARTH SHALL NOT YIELD YOU ITS SEED, NOR SHALL THE TREES OF THE FIELD YIELD YOU THEIR FRUIT. AND AFTER ALL THESE THINGS, IF YOU WALK ADVERSELY AND WILL NOT HEARKEN TO ME, I WILL BRING SEVENFOLD PLAGUES UPON YOU ACCORDING TO YOUR SINS—I WILL SEND AGAINST YOU THE WILD BEASTS OF THE EARTH, AND THEY SHALL DEVOUR YOU, AND DESTROY YOUR CATTLE; AND I WILL MAKE YOU FEW IN NUMBER, AND YOUR HIGHWAYS SHALL BE DESOLATE. AND IF BY THESE THINGS YOU BE NOT REFORMED, BUT WALK ADVERSELY BEFORE ME, I ALSO WILL WALK WITH YOU IN ADVERSE WRATH, AND SMITE YOU SEVENFOLD FOR YOUR SINS—I WILL BRING A SWORD AGAINST YOU TO AVENGE THE CAUSE OF THE COVENANT; AND

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WHEN YOU FLEE TO YOUR CITIES, I WILL SEND PESTILENCE AMONG YOU, AND YOU SHALL BE DELIVERED INTO THE HANDS OF YOUR ENEMIES. IN YOUR AFFLICITION FOR WANT OF BREAD, TEN WOMEN SHALL BAKE YOUR BREAD IN ONE OVEN AND DOLE OUT YOUR BREAD BY WEIGHT, AND YOU SHALL EAT, BUT SHALL NOT BE SATISFIED.

⁵AND IF FOR THESE THINGS YOU WILL NOT HEARKEN TO ME, BUT WALK ADVERSELY BEFORE ME, I ALSO WILL WALK WITH YOU IN ADVERSE IRE, AND CHASTISE YOU SEVENFOLD, ACCORDING TO YOUR SINS. AND YOU SHALL EAT THE FLESH OF YOUR SONS; AND THE FLESH OF YOUR DAUGHTERS ALSO YOU SHALL EAT: AND I WILL LAY WASTE YOUR PILLARS, AND UTTERLY DESTROY YOUR CARVED IMAGES OF WOOD, AND CAST YOUR MANGLED LIMBS AMONG THE MANGLED LIMBS OF YOUR IDOLS, AND MY SOUL WILL ABHOR YOU. AND I WILL LAY WASTE YOUR CITIES, AND MAKE YOUR SANCTUARIES A DESOLATION, AND NO LONGER BE REGALED WITH THE SMELL OF YOUR SACRIFICES. I WILL ALSO MAKE YOUR LAND A DESOLATION, AND YOUR ENEMIES WHO DWELL THEREIN SHALL BE ASTONISHED AT IT.

⁶AND I WILL SCATTER YOU AMONG THE NATIONS, AND A SWORD SHALL OVERTAKE AND CONSUME YOU. AND YOUR LAND SHALL BE A WASTE, AND YOUR CITIES A DESOLATION. AND THE LAND SHALL THEN ENJOY ITS SABBATHS ALL THE TIME OF ITS DESOLATION. WHEN YOU SHALL BE IN THE LAND OF YOUR ENEMIES, THE LAND SHALL THEN REST; AND THE LAND SHALL KEEP THOSE SABBATHS, WHICH IT DID NOT KEEP BY YOUR SABBATHS WHEN YOU DWELT THEREIN. AND UPON THOSE OF YOU WHO ARE LEFT, I WILL BRING A SLAVERY, WHICH SHALL REACH THEIR

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VERY HEARTS, IN THE LAND OF THEIR ENEMIES. THE SOUND OF A LEAF DRIVEN BY THE WIND WILL SCARE THEM; AND THEY SHALL FLEE LIKE THOSE WHO FLEE FROM A BATTLE, AND SHALL FALL WHEN NONE PURSUETH. AND BROTHER SHALL OVERLOOK BROTHER AS IN A BATTLE, THOUGH NONE ATTACKETH; AND YOU SHALL NOT BE ABLE TO WITHSTAND YOUR ENEMIES.

7 AND YOU SHALL PERISH AMONG THE NATIONS, AND THE LAND OF YOUR ENEMIES SHALL DEVOUR YOU. AND THOSE OF YOU WHO ARE LEFT SHALL PINE AWAY FOR THEIR SINS, AND FOR THE SINS OF THEIR FATHERS—IN THE LAND OF THEIR ENEMIES THEY SHALL PINE AWAY, AND CONFESS THEIR SINS AND THE SINS OF THEIR FATHERS, THAT THEY HAVE TRANSGRESSED, AND NEGLECTED ME, AND THAT THEY HAVE WALKED PERVERSELY BEFORE ME, AND I HAVE WALKED WITH THEM IN VENGEFUL IRE. WHEN I AM DESTROYING THEM IN THE LAND OF THEIR ENEMIES, THEN WILL THEIR UNCIRCUMCISED HEART BE ASHAMED, AND THEN WILL THEY BEAR THEIR SINS WITH HUMBLE SUBMISSION.

2. (Sec. 2.) THOU SHALT NOT TRY THE LORD THY GOD.

CHAPTER II.

3. (Sec. 3.) HEAR O ISRAEL! THE LORD IS OUR GOD. THE LORD IS ONE. AND THOU SHALL LOVE THE LORD THY GOD WITH THY WHOLE UNDERSTANDING, AND WITH THY WHOLE SOUL, AND WITH THY WHOLE MIGHT. AND THESE INJUNCTIONS WHICH I THIS DAY

GIVE THEE IN CHARGE, SHALL BE IN THY HEART, AND IN THY SOUL; AND THOU SHALT IMPRESS THEM ON THY CHILDREN, AND SPEAK OF THEM, WHEN THOU SITTEST AT HOME, AND WHEN THOU ART WALKING ABROAD, AND WHEN THOU LIEST DOWN, AND WHEN THOU RISEST UP; AND THOU SHALT BIND THEM FOR A SIGN ON THY RIGHT HAND, AND IT SHALL BE IMMOVEABLY BEFORE THINE EYES. YOU SHALL ALSO WRITE THEM ON THE POSTS OF YOUR HOUSES AND GATES.

4. (Sec. 4.) YOU SHALL NOT ADD ANY THING TO WHAT I COMMAND YOU; NOR SHALL YOU DIMINISH FROM IT.

5. (Sec. 5.) CURSED BE EVERY MAN WHO WILL NOT PERSEVERE IN ALL THE WORDS OF THIS LAW, TO DO THEM.

6. (Sec. 6.) CIRCUMCISE THEREFORE THE STUBBORNESS OF YOUR HEARTS, AND BE NO MORE STIFF-NECKED.

CHAPTER III.

7. (Sec. 7.) THIS IS THE COVENANT WHICH THOU SHALT KEEP BETWEEN ME AND YOU, EVEN THY SEED AFTER THEE THROUGHOUT THEIR GENERATIONS, EVERY MALE OF YOU SHALL BE CIRCUMCISED. YE SHALL CIRCUMCISE THE FLESH OF YOUR FORESKIN; AND IT SHALL BE FOR A SIGN OF THE COVENANT BETWEEN ME AND YOU. AND THE CHILD OF EIGHT DAYS OLD SHALL BE CIRCUMCISED AMONG YOU. EVERY MALE THROUGHOUT YOUR GENERATIONS,

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INCLUDING THE HOME-BORN SERVANT, AND HIM WHO IS BOUGHT WITH MONEY FROM ANY STRANGER, NOT OF THY SEED. THY HOME-BORN SERVANT AND HE WHO IS BOUGHT SHALL SURELY BE CIRCUMCISED. AND THIS MY COVENANT SHALL BE ON YOUR FLESH FOR AN EVERLASTING COVENANT.

8. (Sec. 8.) WITH REGARD TO THE UNCIRCUMCISED MALE, THE FLESH OF WHOSE FORESKIN SHALL NOT BE CIRCUMCISED ON THE EIGHTH DAY, THAT SOUL SHALL BE CUT OFF FROM ITS FAMILY, BECAUSE IT HATH BROKEN MY COVENANT.

CHAPTER IV.

9. (Sec. 9.) THOU SHALT HAVE NO OTHER GODS BESIDES ME.

10. (Sec. 10.) YOU MUST NOT WORSHIP OTHER GODS; FOR THE LORD GOD, A ZEALOUS NAME, IS A ZEALOUS GOD.

11. (Sec. 11.) GO NOT AFTER OTHER GODS—AFTER ANY OF THE GODS OF THE NATIONS AROUND YOU.

12. (Sec. 12.) TAKE HEED TO THYSELF THAT THY HEART BE NOT ELATED; AND THAT YOU DO NOT TRANSGRESS, AND SERVE OTHER GODS, AND WORSHIP THEM.

13. (Sec. 13.) THOU SHALT NOT PERFORM RELIGIOUS SERVICE TO THEIR GODS.

14. (Sec. 14.) MAKE NO MENTION OF THE NAME OF STRANGE GODS, NOR LET IT BE HEARD OUT OF YOUR MOUTH.

15. (Sec. 15.) UPON LOOKING UP TO HEAVEN, AND

SEEING THE SUN, AND THE MOON, AND THE STARS,
AND ALL THE HOST OF HEAVEN, THOU MAYST NOT BE
LED ASTRAY, AND WORSHIP THEM, AND PERFORM
RELIGIOUS SERVICE TO THOSE THINGS WHICH THE
LORD THY GOD HATH ARRANGED IN DUE ORDER, FOR
ALL THE NATIONS WHICH ARE UNDER HEAVEN.

CHAPTER V.

16. (Sec. 16.) HE WHO SACRIFICETH TO ANY GOD
SAVE TO THE LORD ALONE SHALL BE DESTROYED BY
DEATH.

17. (Sec. 17.) INDEED IF THOU FORGET THE LORD
THY GOD, AND GO AFTER OTHER GODS AND SERVE
THEM, AND WORSHIP THEM, I CALL HEAVEN AND
EARTH THIS DAY TO WITNESS AGAINST YOU, THAT
YOU SHALL SURELY PERISH.

18. (Sec. 18.) IF THERE BE FOUND IN ANY OF THY
CITIES WHICH THE LORD THY GOD GIVETH THEE, A
MAN, OR A WOMAN, WHO SHALL DO EVIL IN THE SIGHT
OF THE LORD THY GOD, TO TRANSGRESS HIS
COVENANT, AND THEY HAVE GONE, AND SERVED
OTHER GODS, AND WORSHIPPED THEM, EITHER THE
SUN, OR THE MOON, OR ANY OF THE WHOLE HOST OF
HEAVEN, WHICH HE HATH NOT COMMANDED THEE,
AND INFORMATION BE GIVEN THEE, AND THOU HAST
MADE STRICT INQUIRY, AND BEHOLD THE THING HATH
BEEN ACTUALLY DONE, AND SUCH AN ABOMINATION
HATH BEEN COMMITTED, THOU SHALT BRING OUT
THAT MAN, OR THAT WOMAN, AND YOU SHALL STONE
THEM WITH STONES, TILL THEY DIE.

19. (Sec. 19.) IF THY BROTHER, THE SON OF THY

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FATHER, OR OF THY MOTHER, OR THINE OWN SON, OR DAUGHTER, OR THE WIFE IN THY BOSOM, OR A FRIEND WHO IS AS THINE OWN SOUL, SPEAK PRIVATELY TO THEE SAYING, LET US GO AND SERVE OTHER GODS, WHICH NEITHER THOU NOR THY FATHERS HAVE KNOWN—ANY OF THE GODS OF THE NATIONS AROUND YOU, OF THOSE NEAR THEE, OR THOSE FAR DISTANT FROM THEE, FROM ONE END OF THE EARTH TO THE OTHER; THOU SHALT NOT CONSENT, NOR HEARKEN TO HIM; NEITHER SHALL THINE EYE PITY HIM, NOR SHALT THOU SPARE HIM, NOR CONCEAL HIM. THOU SHALT SURELY INFORM AGAINST HIM, AND THY HANDS SHALL BE UPON HIM, AMONG THE FOREMOST, TO KILL HIM, AND AFTERWARDS THE HANDS OF THE WHOLE PEOPLE. AND THEY SHALL STONE HIM WITH STONES, AND HE SHALL BE PUT TO DEATH.

20. (Sec. 20.) IF THOU SHALT HEAR IT SAID, THAT IN ONE OF THE CITIES, THERE ARE WICKED MEN GONE FORTH AMONG YOU, WHO HAVE SEDUCED ALL THE INHABITANTS OF THEIR LAND, SAYING, LET US GO AND SERVE OTHER GODS, WHICH YOU KNOW NOT; THOU SHALT EXAMINE, AND MAKE INQUIRY, AND SEARCH DILIGENTLY: AND BEHOLD, IF THE REPORT IS EVIDENTLY TRUE, AND SUCH ABOMINATION HATH BEEN COMMITTED AMONG YOU; THOU SHALT SURELY DESTROY ALL THE INHABITANTS OF THAT LAND, WITH THE SLAUGHTER OF THE SWORD. WITH AN ANATHEMA THOU SHALT DEVOTE TO DESTRUCTION, IT AND ALL THAT ARE IN IT. AND THOU SHALT COLLECT ALL THE SPOILS OF IT INTO THE STREETS THEREOF, AND BURN WITH FIRE THE CITY, AND ALL THE SPOILS THEREOF, WITH ALL THE INHABITANTS. AND IT SHALL BE UNINHABITED FOREVER. IT SHALL NEVER BE REBUILT ANY MORE; NOR SHALL ANY THING

OF WHAT IS DEVOTED TO DESTRUCTION CLEAVE TO
THY HAND.

21. (Sec. 21.) IF A PROPHET SHOULD START UP AMONG YOU, OR A DREAMER OF DREAMS, AND GIVE THEE A SIGN OR A WONDER; AND THE SIGN OR THE WONDER SHOULD COME TO PASS, WHICH HE MENTIONED TO THEE SAYING, LET US GO AND WORSHIP OTHER GODS WHICH YOU DO NOT KNOW; YOU SHALL NOT HEARKEN TO THE WORDS OF THAT PROPHET, OR OF THAT DREAMER OF DREAMS. AND THAT PROPHET, OR THAT DREAMER, SHALL BE PUT TO DEATH.

22. (Sec. 22.) THE PROPHET WHO SHALL WICKEDLY PRESUME TO SPEAK A WORD IN MY NAME WHICH I HAVE NOT COMMANDED HIM TO SPEAK, OR WHO SHALL SPEAK IN THE NAME OF OTHER GODS, THAT PROPHET SHALL BE PUT TO DEATH. NOW IF THOU SHALT SAY IN THY HEART, HOW SHALL I KNOW THE WORD WHICH THE LORD HATH NOT SPOKEN? WHEN THE THINGS WHICH THAT PROPHET HATH SPOKEN IN THE NAME OF THE LORD SHALL NOT HAPPEN, NOR COME TO PASS, THE LORD HATH NOT SPOKEN THAT WORD. THE PROPHET HATH SPOKEN WICKEDLY. YOU SHALL NOT SPARE HIM.

CHAPTER VI.

23. (Sec. 23.) YOU SHALL NOT DO ACCORDING TO THE CUSTOMS OF EGYPT, IN WHICH YOU SOJOURNED; NOR SHALL YOU DO ACCORDING TO THE CUSTOMS OF THE LAND OF CANAAN, TO WHICH I AM LEADING YOU; YOU SHALL NOT WALK BY THEIR ORDINANCES. YOU

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SHALL EXECUTE MY JUDGMENTS, AND KEEP MY
STATUTES, AND WALK BY THEM; I THE LORD AM YOUR
GOD.

24. (Sec. 24.) TAKE THOU HEED TO THYSELF
THAT THOU MAKE NOT A COVENANT WITH THE
INHABITANTS OF THE LAND TO WHICH THOU ART
GOING, LEST IT BECOME A STUMBLING BLOCK TO YOU.

25. (Sec. 25.) THOU SHALT NOT MAKE A TREATY
WITH THEM AND THEIR GODS, NOR SHALL THEY
DWELL IN THY LAND, LEST THEY CAUSE THEE TO SIN
AGAINST ME. FOR IF THOU SERVE THEIR GODS, THEY
WILL BE TO THEE A STUMBLING BLOCK.

26. (Sec. 26.) THOU SHALT NOT WORSHIP THEIR
GODS NOR SERVE THEM. THOU SHALT NOT DO
ACCORDING TO THEIR WORKS; BUT DESTROY UTTERLY
AND BRAKE IN PIECES THEIR PILLARS AND WORSHIP
THE LORD THY GOD.

27. (Sec. 27.) THEIR ALTARS YOU SHALL
DEMOLISH: THEIR PILLARS YOU SHALL BRAKE TO
PIECES; AND THEIR GROVES YOU SHALL CUT DOWN;
AND THE GRAVEN IMAGES OF THEIR GODS YOU SHALL
BURN WITH FIRE.

28. (Sec. 28.) WHEN THE LORD THY GOD SHALL
DELIVER THEM INTO THY HANDS, THOU SHALT SMITE
THEM; THOU SHALL UTTERLY DESTROY THEM; THOU
SHALT NOT MAKE A COVENANT WITH THEM. YOU
SHALL NEITHER SHEW THEM MERCY, NOR CONTRACT
MARRIAGES WITH THEM. THOU SHALT NOT GIVE THY
DAUGHTER TO HIS SON, NOR TAKE HIS DAUGHTER FOR
THY SON.

29. (Sec. 29.) YOU SHALL UTTERLY DESTROY ALL
THOSE PLACES, IN WHICH THEY WHOM YOU SUCCEED,
HAVE WORSHIPPED THEIR GODS, ON THE LOFTY
MOUNTAINS, AND ON THE HILLS, AND UNDER EVERY

SHADY TREE. YOU SHALL LEVEL THEIR MOUNTS, AND BREAK IN PIECES THEIR PILLARS, AND CUT DOWN THEIR GROVES, AND BURN THE GRAVEN IMAGES OF THEIR GODS WITH FIRE, SO THAT THEIR NAME MAY BE DESTROYED OUT OF THAT PLACE.

30. (Sec. 30.) THE GRAVEN IMAGES OF THEIR GODS YOU SHALL BURN WITH FIRE. THOU SHALT NOT COVET THE SILVER NOR THE GOLD THEREOF. THOU SHALT NOT TAKE ANY OF IT FOR THYSELF, LEST THOU BE ENSNARED BY IT. BECAUSE IT IS AN ABOMINATION TO THE LORD THY GOD, THEREFORE THOU SHALT NOT BRING AN ABOMINATION INTO THY HOUSE; FOR THOU WILT BE AN ANATHEMA AS WELL AS IT. THOU SHALT UTTERLY DETEST IT, AND HOLD IT IN UTTER ABOMINATION; FOR IT IS AN ANATHEMA.

CHAPTER VII.

31. (Sec. 31.) YOU MAY NOT TRANSGRESS, AND MAKE FOR YOURSELVES A GRAVEN IMAGE—ANY KIND OF IMAGE, THE LIKENESS OF MAN OR WOMAN; THE LIKENESS OF ANY OF THE BEASTS WHICH ARE ON THE EARTH; THE LIKENESS OF ANY WINGED BIRD, WHICH FLEETH IN THE AIR; THE LIKENESS OF ANY REPTILE, WHICH CREEPETH ON THE GROUND; THE LIKENESS OF ANY FISH WHICH IS IN THE WATERS BELOW THE EARTH.

32. (Sec. 32.) THOU SHALT NOT MAKE FOR THYSELF AN IDOL, NOR THE LIKENESS OF ANYTHING, WHICH IS IN THE HEAVEN ABOVE, OR IN THE EARTH BELOW, OR IN THE WATERS UNDER THE EARTH; THOU SHALT NOT WORSHIP THEM; NOR SERVE THEM.

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33. (Sec. 33.) YOU SHALL NOT MAKE FOR YOURSELVES CARVED OR GRAVEN IMAGES, NOR SET UP A PILLAR FOR YOURSELVES, NOR PLACE A WATCH STONE IN YOUR LAND TO WORSHIP IT.

34. (Sec. 34.) CURSED THE MAN WHO SHALL MAKE A GRAVEN, OR MOLTEN IMAGE, AN ABOMINATION TO THE LORD, THE WORK OF THE HANDS OF ARTISTS; THOUGH HE SET IT UP IN A SECRET PLACE.

35. (Sec. 35.) YOU SHALL NOT FOLLOW IDOLS, NOR MAKE FOR YOURSELVES MOLTEN GODS.

36. (Sec. 36.) YOU SHALL NOT MAKE FOR YOURSELVES GODS OF SILVER, NOR SHALL YOU MAKE FOR YOURSELVES GODS OF GOLD.

37. (Sec. 37.) THOU SHALT NOT PLANT A GROVE FOR THYSELF, NOR MAKE FOR THYSELF A WOOD NEAR THE ALTAR OF THY GOD, NOR SET UP FOR THYSELF A PILLAR: THESE ARE THINGS WHICH THE LORD THY GOD HATETH.

CHAPTER VIII.

38. (Sec. 38.) THOU SHALT NOT PROFANE THE HOLY NAME *THE LORD*.

39. (Sec. 39) THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN; FOR THE LORD THY GOD WILL NOT HOLD HIM GUILTY WHO TAKETH HIS NAME IN VAIN.

40. (Sec. 40.) YOU SHALL NOT SWEAR BY MY NAME TO A FALSEHOOD; NOR PROFANE THE HOLY NAME OF GOD.

41. (Sec. 41.) LEAD OUT HIM WHO CURSED, WITHOUT THE CAMP, AND ALL WHO HEARD SHALL

LAY THEIR HANDS ON HIS HEAD, AND ALL THE CONGREGATION SHALL STONE HIM. BE THE MAN WHO HE MAY WHO SHALL CURSE A GOD, HE SHALL CONTRACT GUILT; BUT LET HIM WHO NAMETH THE NAME OF THE LORD BE PUT TO DEATH. LET THE WHOLE CONGREGATION OF ISRAEL STONE HIM WITH STONES; WHETHER HE BE A PROSELYTE, OR BORN AMONG THEM, WHEN HE NAMETH THE NAME OF THE LORD, LET HIM DIE.

CHAPTER IX.

42. (Sec. 42.) IF ANY MAN VOW A VOW TO THE LORD, OR SWEAR AN OATH, OR BIND HIMSELF WITH A SOLEMN PROMISE CONCERNING HIS SOUL, HE SHALL NOT BREAK HIS WORD. WHATEVER HATH PROCEEDED FROM HIS MOUTH HE SHALL DO. AND IF A WOMAN VOW TO THE LORD, OR BIND HERSELF WITH A SOLEMN PROMISE, IN HER FATHER'S HOUSE, IN HER YOUTH; AND HER FATHER HEAR HER VOWS, AND HER PROMISES WITH WHICH SHE HATH BOUND HER SOUL, AND HOLD HIS PEACE AT HER; ALL HER VOWS, AND ALL THE PROMISES WITH WHICH SHE BOUND HER SOUL, SHALL STAND. THEY SHALL BE BINDING ON HER. BUT IF HER FATHER EXPRESSLY DISAPPROVE ON THE DAY HE HEARETH HER VOWS AND THE PROMISES, WITH WHICH SHE HATH BOUND HER SOUL, THEY SHALL NOT STAND. AND THE LORD WILL ACQUIT HER BECAUSE HER FATHER HATH DISALLOWED HER.

²AND IF SHE BE MARRIED, AND VOWS BE UPON HER; ACCORDING TO THE OPENING OF HER LIPS—WITH WHAT PROMISES SOEVER SHE MAY HAVE BOUND HER

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SOUL, IF HER HUSBAND SHALL HEAR, AND HOLD HIS PEACE AT HER ON THE DAY WHEN HE HEARETH, SO SHALL ALL HER VOWS STAND, AND THE PROMISES SHALL STAND WITH WHICH SHE HATH BOUND HER SOUL. BUT IF HER HUSBAND EXPRESSLY DISALLOW HER ON THE DAY WHEN HE SHALL HEAR, NONE OF HER VOWS, AND NONE OF THE OBLIGATIONS WITH WHICH SHE HATH BOUND HER SOUL, SHALL BE BINDING, BECAUSE HER HUSBAND DISALLOWED HER. AND THE LORD WILL ACQUIT HER. BUT THE VOWS OF A WIDOW, OR OF ONE DIVORCED—WHATEVER VOWS SHE MAY HAVE MADE TO BIND HER SOUL, SHALL STAND AGAINST HER. AND IF HER VOW, OR THE OBLIGATION WITH WHICH SHE BOUND HER SOUL WITH AN OATH, BE MADE IN HER HUSBAND'S HOUSE; AND HER HUSBAND SHALL HEAR, AND HOLD HIS PEACE AT HER, AND NOT DISALLOW HER; ALL HER VOWS AND ALL HER PROMISES WITH WHICH SHE HATH BOUND HER SOUL SHALL STAND AGAINST HER.

³BUT IF HER HUSBAND ON THE DAY WHEN HE HEARETH, ACTUALLY DISANNUL ALL THAT MAY HAVE PROCEEDED OUT OF HER LIPS, OF WHAT NATURE SOEVER HER VOWS MAY BE, OR THE OBLIGATIONS WITH WHICH SHE BOUND HER SOUL, THEY SHALL NOT BE BINDING ON HER. HER HUSBAND HATH MADE THEM VOID, AND THE LORD WILL ACQUIT HER. EVERY VOW, AND EVERY BINDING OATH TO AFFLICT HER SOUL, HER HUSBAND MAY ESTABLISH, OR MAKE VOID. AND IF HE HOLD HIS PEACE AT HER, DAY AFTER DAY, HE SHALL ESTABLISH UPON HER ALL HER VOWS, AND CONFIRM THE OBLIGATIONS UPON HER, BECAUSE HE HELD HIS PEACE AT HER ON THE DAY HE HEARD THEM. AND IF HER HUSBAND DISANNUL THEM AFTER THE DAY WHEN HE HEARD, HE SHALL BEAR THE SIN OF

THIS.

43. (Sec. 43.) IF THOU VOWEST A VOW TO THE LORD THY GOD, THOU SHALT NOT DELAY TO PAY IT; FOR THE LORD THY GOD WILL SURELY REQUIRE IT OF THEE; AND IT WOULD BE A SIN IN THEE. IF THOU DOST NOT CHOOSE TO MAKE A VOW, IT IS NO SIN IN THEE. THOU MUST BE CAREFUL OF WHAT HAVE PROCEEDED FROM THY LIPS; AND OFFER, IN THE MANNER THOU HAST VOWED TO THE LORD THY GOD, THE GIFT WHICH THOU HAST PROMISED WITH THY MOUTH.

44. (Sec. 44.) THOU SHALT NOT BRING THE HIRE OF AN HARLOT, NOR THE PRICE OF A DOG, INTO THE HOUSE OF THE LORD, FOR ANY VOW, FOR BOTH ARE AN ABOMINATION TO THE LORD THY GOD.

TITLE II.

CHAPTER I.

45. (Sec. 1.) A MAN WHO IS MADE A EUNUCH BY BRUIISING, OR BY CUTTING, SHALL NOT COME INTO THE CONGREGATION OF THE LORD; NOR SHALL THE SON OF A HARLOT COME INTO THE CONGREGATION OF THE LORD.

46. (Sec. 2.) AN AMORITE, AND A MOABITE, SHALL NOT COME INTO THE CONGREGATION OF THE LORD; EVEN TO THE TENTH GENERATION, THEY SHALL NOT COME INTO THE CONGREGATION OF THE LORD—NAY; EVEN FOR EVER. THOU SHALT NOT PROPOSE TERMS OF PEACE WITH THEM, NOR WHAT IS CONDUCIVE TO THEIR WELFARE, ALL THY DAYS, FOREVER.

47. (Sec. 3.) THOU SHALT NOT ABOMINATE AN IDUMEAN; FOR HE IS THY BROTHER. THOU SHALT NOT HOLD IN ABHORRENCE AN EGYPTIAN; BECAUSE THOU WAST A SOJOURNER IN HIS LAND. IF EITHER OF THESE HAVE SONS, THEY MAY COME INTO THE CONGREGATION OF THE LORD, IN THE THIRD GENERATION.

CHAPTER II.

48. (Sec. 4.) APPOINT FOR YOURSELVES MEN OF WISDOM, KNOWLEDGE AND UNDERSTANDING, FOR YOUR SEVERAL TRIBES, AND I WILL MAKE THEM

LEADERS OVER YOU.

49. (Sec. 5.) THOU SHALT APPOINT FOR THYSELF JUDGES, AND PROMULGATORS OF THE LAW, IN THE CITIES WHICH THE LORD THY GOD GIVETH THEE, IN EVERY TRIBE. AND THEY SHALL ADMINISTER JUST JUDGMENT TO THE PEOPLE.

50. (Sec. 6.) I TOOK FROM AMONG YOU MEN OF WISDOM, KNOWLEDGE, AND UNDERSTANDING, AND APPOINTED THEM TO BE LEADERS OVER YOU—CAPTAINS OF THOUSANDS, AND CAPTAINS OF HUNDREDS, AND CAPTAINS OF FIFTIES, AND CAPTAINS OF TENS; AND PROMULGATORS OF THE LAW FOR YOUR JUDGES. AND I GAVE A CHARGE TO YOUR JUDGES AT THAT TIME, SAYING, HEAR THE CAUSES BETWEEN YOUR BRETHREN, AND JUDGE RIGHTEOUSLY BETWEEN EVERY MAN AND HIS BROTHER, AND THE STRANGER WHO IS WITH HIM. THOU SHALT NOT RESPECT A PERSON IN JUDGMENT. AGAINST THE LOW AND THE HIGH THOU SHALT PASS SENTENCE, AND NOT BE AFRAID OF THE FACE OF MAN; FOR THE JUDGMENT IS GOD'S.

51. (Sec. 7.) THEY SHALL NOT WREST JUDGMENT, NOR RESPECT PERSONS, NOR SHALL THEY RECEIVE A GIFT. FOR GIFTS BLIND THE EYES OF THE WISE, AND PERVERT THE WORDS OF THE RIGHTEOUS. THOU SHALT PURSUE RIGHTEOUSLY WHAT IS RIGHT.

52. (Sec. 8.) THOU SHALT KEEP ALOOF FROM EVERYTHING UNJUST. AN INNOCENT AND A RIGHTEOUS MAN THOU SHALT NOT SLAY; NOR SHALT JUSTIFY A WICKED MAN FOR THE SAKE OF BRIBES. BRIBES THOU SHALT NOT RECEIVE, FOR THEY BLIND THE EYES OF THEM WHO SEE, AND PERVERT JUDGMENT.

53. (Sec. 9.) CURSED HE WHO TAKETH BRIBES TO

II
SLAY AN INNOCENT PERSON.

54. (Sec. 10.) YOU SHALL NOT DO AN UNJUST THING IN THE EXECUTION OF JUSTICE: THOU SHALT NOT RESPECT THE FACE OF THE POOR, NOR REVERE THE FACE OF THE MIGHTY. WITH RIGHTEOUSNESS THOU SHALT JUDGE THY NEIGHBOUR.

55. (Sec. 11.) IN PASSING JUDGMENT THOU SHALT NOT BE INFLUENCED BY COMPASSION FOR THE NEEDY.

56. (Sec. 12.) THOU SHALT NOT WREST THE JUDGMENT OF A POOR MAN IN THE TRIAL OF HIS CAUSE.

57. (Sec. 13.) THOU SHALT NOT PERVERT THE JUDGMENT OF THE STRANGER, OR THE ORPHAN, OR THE WIDOW.

58. (Sec. 14.) CURSED HE WHO PERVERTETH THE JUDGMENT OF THE STRANGER, OR THE ORPHAN, OR THE WIDOW.

59. (Sec. 15.) THOU SHALT NOT BE WITH THE MAJORITY IN WICKEDNESS, NOR JOIN WITH THE MULTITUDE TO SHUT OUT JUSTICE.

CHAPTER III.

60. (Sec. 16.) WHEN ANY ONE HATH SLAIN A PERSON, THOU SHALL PUT TO DEATH THE MURDERER, BY WITNESSES; BUT ONE WITNESS SHALL NOT TESTIFY AGAINST A PERSON TO CAUSE HIM TO BE PUT TO DEATH. AND YOU SHALL TAKE NO RANSOM FOR LIFE FROM A MANSLAYER WHO IS GUILTY OF DEATH; FOR HE MUST BE PUT TO DEATH: NOR SHALL YOU TAKE ANY RANSOM FROM HIM WHO HATH FLED TO A

CITY OF REFUGE THAT HE MAY DWELL AGAIN IN HIS LAND. SO YOU WILL NOT POLLUTE WITH BLOOD THE LAND IN WHICH YOU DWELL; FOR THIS BLOOD POLLUTETH THE LAND; AND THE LAND CANNOT BE CLEANSED FROM THE BLOOD WHICH IS SHED IN IT, BUT BY THE BLOOD OF HIM WHO SHED IT. YOU MUST NOT DEFILE THE LAND IN WHICH YOU DWELL—IN WHICH I DWELL AMONG YOU.

61. (Sec. 17.) ONE WITNESS SHALL NOT BE SUFFICIENT TO TESTIFY AGAINST A MAN FOR ANY INIQUITY, OR ANY CRIME, OR ANY SIN, WHICH HE MAY COMMIT. BY THE MOUTH OF TWO WITNESSES, OR BY THE MOUTH OF THREE WITNESSES, EVERY THING SHALL BE ESTABLISHED.

62. (Sec. 18.) ON THE TESTIMONY OF TWO OR THREE WITNESSES THE GUILTY PERSON SHALL BE PUT TO DEATH; BUT SHALL NOT BE PUT TO DEATH ON THE TESTIMONY OF ONE WITNESS. AND THE HAND OF THE WITNESS SHALL BE UPON HIM, AMONG THE FIRST, TO PUT HIM TO DEATH, AND AFTERWARDS THE HAND OF THE PEOPLE. SO THOU SHALT REMOVE THE WICKEDNESS FROM AMONG YOU.

CHAPTER IV.

63. (Sec. 19.) IF ANY CAUSE WHICH REQUIRETH JUDICIAL DECISION—AN ACTION OF MURDER, AN ACTION OF APPEAL, A CASE OF LEPROSY, AN ACTION OF PLAINT AND DENIAL—ANY CAUSES WHICH REQUIRE DECISION IN ANY OF YOUR CITIES, BE TOO DIFFICULT FOR THEE, THOU SHALT ARISE, AND GO UP TO THE PLACE WHICH THE LORD THY GOD HATH

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CHOSEN, AND THERE COME TO THE PRIESTS, THE LEVITES, OR TO THE JUDGE, WHOEVER HE MAY BE IN THOSE DAYS, AND THEY SHALL INQUIRE, AND DECLARE TO THEE THE SENTENCE OF JUDGMENT, AND THOU SHALT ACT ACCORDING TO WHAT THEY DECLARE TO THEE FROM THE PLACE WHICH THE LORD THY GOD HATH CHOSEN, AND THOU SHALT BE CAREFUL TO DO ACCORDING TO WHAT IS EXPOUNDED TO THEE FOR LAW.

²ACCORDING TO THE LAW, AND ACCORDING TO THE SENTENCE OF JUDGMENT, WHICH THEY TELL THEE, THOU SHALT DO. THOU SHALT NOT DEVIATE FROM WHAT THEY TELL THEE, EITHER TO THE RIGHT, OR TO THE LEFT. AND IF ANY MAN ACT PRESUMPTUOUSLY, SO AS NOT TO HEARKEN TO THE PRIEST WHO HATH STOOD TO MINISTER TO THE NAME OF THE LORD THY GOD; OR TO THE JUDGE WHO MAY BE IN THOSE DAYS; THAT MAN SHALL BE PUT TO DEATH. SO THOU SHALT REMOVE THE EVIL PERSON FROM AMONG YOU, AND ALL THE PEOPLE, WHEN THEY HEAR, WILL BE STRUCK WITH AWE, AND NO MORE ACT PRESUMPTUOUSLY.

64. (Sec. 20.) WHEN A CONTROVERSY HAPPENETH BETWEEN MEN, AND THEY HAVE COME TO A TRIAL, AND THE TRIAL IS OVER, AND THE RIGHTEOUS IS ACQUITTED, AND THE CRIMINAL KNOWN; IN CASE THE CRIMINAL DESERVE TO BE BEATEN, THOU SHALL MAKE HIM LIE DOWN, BEFORE THE JUDGES; AND THEY SHALL CAUSE HIM TO BE BEATEN, IN THEIR PRESENCE, ACCORDING TO HIS WICKEDNESS. WITH THE NUMBER OF FORTY STRIPES THEY MAY CAUSE HIM TO BE BEATEN. THEY SHALL NOT EXCEED THAT. IF THOU SHOULDST PROCEED TO INFILCT MORE STRIPES THAN THESE, THY BROTHER WILL BECOME VILE IN THY SIGHT.

65. (Sec. 21.) FATHERS SHALL NOT BE PUT TO DEATH FOR CHILDREN; NOR THE CHILDREN FOR FATHERS. EVERY MAN SHALL BE PUT TO DEATH FOR HIS OWN SIN.

66. (Sec. 22.) IF ANY MAN COMMIT A SIN INCURRING DEATH; AND HE BE PUT TO DEATH; AND YOU HANG HIM ON A GIBBET; HIS BODY SHALL NOT REMAIN ON THE GIBBET; BUT YOU SHALL BURY IT THE SAME DAY. BECAUSE EVERY ONE WHO IS HANGED ON A GIBBET IS ACCURSED OF GOD.

CHAPTER V.

67. (Sec. 23.) THOU SHALT SET APART FOR THYSELF THREE CITIES, IN THE MIDST OF THAT THY LAND WHICH THE LORD THY GOD GIVETH THEE. MAKE STRAIGHT THE WAY FOR THEE, AND DIVIDE INTO THREE DISTRICTS, THE BOUNDS OF THY LAND WHICH THE LORD THY GOD PARCELLETH OUT TO THEE: AND IN EACH DISTRICT LET THERE BE A PLACE OF REFUGE FOR THE SLAYER.

68. (Sec. 24.) YOU WILL SET APART FOR YOURSELVES CITIES, WHICH SHALL BE YOUR PLACES OF REFUGE, TO WHICH THE MANSlayer MAY FLEE. WHEN ANY PERSON KILLETH ANOTHER UNWITTINGLY, THOSE CITIES WILL BE PLACES OF REFUGE FROM THE AVENGER OF BLOOD, THAT THE MANSlayer MAY NOT DIE, UNTIL HE STAND BEFORE THE CONGREGATION FOR TRIAL. THEY SHALL BE A REFUGE FOR THE CHILDREN OF ISRAEL, AND FOR THE PROSLEYTE, AND THE SOJOURNER AMONG YOU.

69. (Sec. 25.) THOU SHALT SET APART THREE

CITIES FOR THYSELF. AND WHEN THE LORD THY GOD SHALL ENLARGE THY BORDERS, THOU SHALT ADD THREE CITIES MORE FOR THYSELF, BESIDES THESE THREE, SO THAT GUILTY BLOOD MAY NOT BE SHED IN THE LAND WHICH THE LORD THY GOD GIVETH THEE FOR A POSSESSION.

70. (Sec. 26.) THIS SHALL BE THE ORDINANCE FOR EVERY SLAYER WHO MAY FLEE THITHER, AND LIVE. WHOSOEVER SHALL SMITE HIS NEIGHBOUR UNAWARES, AND HATED HIM NOT IN TIMES PAST, FOR INSTANCE, WHOSOEVER SHALL GO WITH HIS NEIGHBOUR INTO THE FOREST TO COLLECT WOOD, AND THE HAND OF HIM WHO IS CUTTING THE WOOD WITH AN AX BEING DRAWN BACK, THE IRON SHALL SLIP FROM THE HELVE, AND ACCIDENTALLY FALL ON HIS NEIGHBOUR, AND HE DIE; SUCH A ONE SHALL FLEE WITH SPEED TO ONE OF THE CITIES, AND LIVE. LEST THE AVENGER OF BLOOD PURSUING, BECAUSE HIS HEART IS INFLAMED, SHOULD OVERTAKE HIM, IF THE WAY BE TOO LONG, AND SLAY HIM, THOUGH HE IS NOT GUILTY OF DEATH, BECAUSE HE HATED HIM NOT IN TIME PAST.

71. (Sec. 27.) THESE CITIES ARE TO BE PLACES OF REFUGE, TO WHICH EVERY ONE MAY FLEE WHO HATH SMITTEN A PERSON UNAWARES. BUT IF HE HATH SMITTEN HIM WITH AN INSTRUMENT OF IRON, AND HE DIE, HE IS A MURDERER; LET THE MURDERER BE PUT TO DEATH. AND IF HE HATH SMITTEN HIM WITH A STONE OUT OF HIS HAND, BY WHICH HE MIGHT BE KILLED, AND HE DIE; HE IS A MURDERER; LET THE MURDERER BE PUT TO DEATH. AND IF HE HATH SMITTEN HIM WITH ANY INSTRUMENT OF WOOD OUT OF HIS HAND, BY WHICH HE MIGHT BE KILLED, AND HE DIE; HE IS A MURDERER; LET THE MURDERER BE PUT

TO DEATH.

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²THE AVENGER OF BLOOD HIMSELF SHALL KILL HIM. WHEN HE MEETETH HIM HE SHALL SLAY HIM. AND IF, THROUGH HATRED, HE HATH PUSHED HIM DOWN, OR THROWN AT HIM FROM AMBUSH, ANY INSTRUMENT WHATEVER, AND HE DIE; OR IF ON ACCOUNT OF AN OLD GRUDGE HE HATH SMITTEN HIM WITH HIS HAND, AND HE DIE; LET HIM WHO SMOTE BE PUT TO DEATH: HE IS A MURDERER; LET THE MURDERER BE PUT TO DEATH. THE AVENGER OF BLOOD SHALL SLAY THE MURDERER WHEN HE MEETETH HIM.

³BUT IF ON A SUDDEN, NOT THROUGH MALICE AFORETHOUGHT, HE HATH PUSHED HIM DOWN, OR THROWN ANY INSTRUMENT AT HIM, NOT FROM AMBUSH, NOR WITH ANY STONE BY WHICH HE MIGHT BE KILLED, OR NOT SEEING HIM, AND IT LIGHT UPON HIM, AND HE DIE, AND HE WAS NOT HIS ENEMY, NOR SEEKING TO DO HIM ANY INJURY, THE CONGREGATION SHALL JUDGE BETWEEN HIM WHO SMOTE, AND THE AVENGER OF BLOOD, ACCORDING TO THESE RULES OF DECISION; AND THE CONGREGATION SHALL DELIVER THE SLAYER FROM THE AVENGER OF BLOOD, AND THE CONGREGATION SHALL SEND HIM BACK TO THE CITY OF HIS REFUGE, TO WHICH HE FLED; AND HE SHALL DWELL THERE.

⁴AND IF THE MANSLAYER GO OUT OF THE BOUNDS OF THE CITY OF HIS REFUGE TO WHICH HE FLED, AND THE AVENGER OF BLOOD FIND HIM OUT OF THE BOUNDS OF THE CITY OF HIS REFUGE, AND THE AVENGER OF BLOOD KILL THE SLAYER, HE IS NOT GUILTY OF DEATH.

72. (Sec. 28.) THERE MUST NOT BE AMONG YOU ONE GUILTY OF BLOOD. IF THEREFORE THERE BE AMONG YOU A MAN WHO HATETH HIS NEIGHBOUR,

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AND WHO SHALL LIE IN WAIT FOR HIM, AND RISE UP AGAINST HIM, AND SMITE HIM SO THAT HE DIE, AND FLEE TO ONE OF THESE CITIES; THE SENATE OF HIS CITY SHALL SEND AND TAKE HIM THENCE, AND DELIVER HIM INTO THE HANDS OF THE AVENGER OF BLOOD, AND HE SHALL BE PUT TO DEATH. THINE EYE SHALL NOT SPARE HIM. SO SHALT THOU PURGE AWAY GUILTY BLOOD FROM ISRAEL, AND IT SHALL BE WELL WITH THEE.

CHAPTER VI.

73. (Sec. 29.) IF THOU SHOULDST SAY, I WILL SET A CHIEF OVER ME, AS THE OTHER NATIONS AROUND ME DO; THOU SHALT SURELY SET, AS CHIEF OVER THEE, HIM WHOM THE LORD THY GOD SHALL CHOOSE. THOU SHALT APPOINT ONE OF THY BRETHREN CHIEF OVER THEE. THOU SHALT NOT BE AT LIBERTY TO SET A STRANGER OVER THEE, BECAUSE HE IS NOT THY BROTHER. BECAUSE HE IS NOT TO MULTIPLY CAVALRY FOR HIMSELF, HE MUST NOT EVEN CAUSE HIS PEOPLE TO GO BACK TO EGYPT; IN ORDER THAT HE MAY NOT MULTIPLY HIS CAVALRY, THE LORD INDEED HATH SAID, YOU SHALL NOT HENCEFORTH RETURN THAT WAY ANY MORE. NEITHER SHALL HE MULTIPLY WIVES TO HIMSELF; THAT HIS HEART MAY NOT TURN ASIDE; NOR SHALL HE GREATLY MULTIPLY FOR HIMSELF SILVER AND GOLD.

²AND WHEN HE IS SETTLED IN HIS GOVERNMENT, HE SHALL WRITE FOR HIMSELF THIS REPETITION OF THE LAW IN A BOOK, FROM THAT WHICH IS IN THE CUSTODY OF THE PRIESTS, THE LEVITES. AND HE

SHALL KEEP IT BY HIM, AND SHALL READ THEREIN ALL THE DAYS OF HIS LIFE, THAT HE MAY LEARN TO FEAR THE LORD THY GOD, AND TO KEEP ALL THESE COMMANDMENTS, AND EXECUTE ALL THESE JUDGMENTS; THAT HIS HEART MAY NOT BE LIFTED UP ABOVE HIS BRETHREN—THAT HE MAY NOT TURN ASIDE FROM THESE COMMANDMENTS, TO THE RIGHT, OR TO THE LEFT, TO THE END THAT HE AND HIS SONS MAY LONG ENJOY HIS GOVERNMENT.

CHAPTER VII.

74. (Sec. 30.) MAKE FOR THY SELF TWO SILVER TRUMPETS. THOU SHALL MAKE THEM OF DUCTILE SILVER, EACH BEATEN OUT OF ONE PIECE. AND THEY SHALL SERVE THEE TO ASSEMBLE THE CONGREGATION, AND TO CAUSE THE CAMPS TO REMOVE.

75. (Sec. 31.) WHEN THOU SHALT BLOW WITH THEM, ALL THE CONGREGATION SHALL ASSEMBLE; BUT WHEN ONE IS BLOWN, ALL THE CHIEFS, THE LEADERS OF ISRAEL, SHALL COME TO THEE. WHEN YOU BLOW AN ALARM, THE CAMPS ON THE EAST SHALL BEGIN THEIR MARCH; AND WHEN YOU BLOW A SECOND ALARM, THE CAMPS ON THE SOUTH SHALL BEGIN THEIR MARCH; AND WHEN YOU BLOW A THIRD ALARM, THE CAMPS ON THE WEST SHALL BEGIN THEIR MARCH; AND WHEN YOU BLOW A FOURTH ALARM, THE CAMPS, ON THE NORTH SHALL BEGIN THEIR MARCH. THEY SHALL BLOW AN ALARM FOR THEIR MARCHING. AND WHEN YOU WOULD ASSEMBLE THE CONGREGATION, YOU ARE TO BLOW WITH THEM, BUT

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NOT AN ALARM. THIS SHALL BE A PERPETUAL
ORDINANCE FOR YOU, THROUGHOUT YOUR
GENERATIONS.

76. (Sec. 32.) WHEN YOU GO OUT TO BATTLE IN
YOUR LAND, AGAINST YOUR ENEMIES, WHO HAVE
RISEN UP AGAINST YOU, YOU SHALL SOUND THESE
TRUMPETS, THAT YOU MAY BE BROUGHT INTO
REMEMBRANCE BEFORE THE LORD, AND SAVED FROM
YOUR ENEMIES.

77. (Sec. 33.) IN THE DAYS OF YOUR REJOICINGS
ALSO, AND AT YOUR FESTIVALS, AND AT YOUR HEAD
OF MONTHS YOU SHALL BLOW THE TRUMPETS; AND IT
SHALL BE A CALLING OF YOU INTO REMEMBRANCE
BEFORE YOUR GOD.

CHAPTER VIII.

78. (Sec. 34.) LAND MUST NOT BE SOLD FOREVER;
FOR THE LAND IS MINE. BECAUSE YOU ARE
STRANGERS, AND SOJOURNERS BEFORE ME,
THEREFORE IN ALL THE LAND OF YOUR POSSESSION,
YOU SHALL GRANT A RIGHT OF REDEEMING THE LAND.

²AND IF THY BROTHER WHO IS WITH THEE BECOME
POOR, AND SELL ANY PART OF HIS, POSSESSION; WHEN
HE WHO IS NEXT OF KIN TO HIM COMETH, HE SHALL
REDEEM WHAT HIS BROTHER HATH SOLD. AND IF ANY
PERSON HATH NONE TO REDEEM, AND HIS OWN HAND
HATH ATTAINED, AND FOUND A SUFFICIENCY, HE
SHALL HAVE THE RIGHT OF REDEMPTION. AND HE
SHALL COMPUTE THE YEARS OF HIS SALE, AND PAY
BACK WHAT IS STILL DUE TO THE MAN TO WHOM HE

SOLD IT. SO SHALL HE RETURN TO HIS POSSESSION. BUT IF HIS HAND CANNOT ATTAIN A SUFFICIENCY TO REPAY HIM, THE SALE SHALL BE GOOD TO HIM WHO PURCHASED, UNTIL THE LAST SIXTH YEAR OF THE JUBILEE, AND IN THE JUBILEE, HE SHALL QUIT, AND THE SELLER SHALL RETURN TO HIS POSSESSION.

³AND IF ANY PERSON SELL A DWELLING HOUSE IN A WALLED CITY, HE SHALL HAVE THE RIGHT OF REDEEMING IT TILL THE TERM EXPIRE. THE TERM FOR REDEMPTION SHALL BE A YEAR. AND IF IT BE NOT REDEEMED TILL THE WHOLE YEAR EXPIRE, THE HOUSE WHICH IS IN A WALLED CITY, SHALL BE CONFIRMED FOR EVER TO THE PURCHASER. AND HE SHALL NOT GO OUT IN THE JUBILEE. BUT THE HOUSES WHICH ARE IN VILLAGES, UNSURROUNDED WITH WALLS, SHALL BE ACCOUNTED AS THE FIELDS IN THE COUNTRY, AND SHALL BE ALWAYS SUBJECT TO REDEMPTION, AND GO OUT IN THE JUBILEE.

CHAPTER IX.

79. (Sec. 35.) YOU SHALL NOT DO INJUSTICE IN THE EXERCISE OF JUDGMENT, NOR IN MEASURES, NOR IN WEIGHTS, NOR IN BALANCES. YOU SHALL HAVE AMONG YOU JUST BALANCES, JUST WEIGHTS, AND A JUST MEASURE.

80. (Sec. 36.) THOU SHALT NOT HAVE IN THY BAG DIFFERENT WEIGHTS, A GREAT AND A SMALL; NOR SHALL THERE BE IN THY HOUSE, DIFFERENT MEASURES, A GREAT AND A SMALL. THOU SHALT HAVE A JUST AND TRUE WEIGHT, AND THOU SHALT HAVE A JUST AND TRUE MEASURE; FOR EVERY ONE

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WHO DOETH THESE THINGS—EVERY ONE WHO
COMMITTETH INJUSTICE, IS AN ABOMINATION TO THE
LORD THY GOD.

81. (Sec. 37.) YET IF THOU HAST NOT RIGHTLY
DIVIDED, HAST THOU NOT SINNED?

CHAPTER X.

82. (Sec. 38.) IF ANY STRANGER COME AMONG
YOU IN YOUR LAND, YOU SHALL NOT AFFLICT HIM.
THE STRANGER WHO COMETH TO YOU, SHALL BE AS
ONE BORN AMONG YOU; AND THOU SHALT LOVE HIM AS
THYSELF.

83. (Sec. 39.) LOVE YE THEREFORE THE
STRANGER, FOR YOU WERE STRANGERS IN THE LAND
OF EGYPT.

84. (Sec. 40.) YOU SHALL NOT AFFLICT A
STRANGER, FOR YOU KNOW THE HEART OF A
STRANGER.

85. (Sec. 41.) A STRANGER YOU SHALL NOT
INJURE; NOR SHALL YOU AFFLICT HIM.

CHAPTER XI.

86. (Sec. 42.) IF THERE BE ANY MAN WHO HATH
BUILT A NEW HOUSE, AND HATH NOT DEDICATED IT,
LET HIM GO, AND RETURN TO HIS HOUSE, LEST HE DIE
IN THE BATTLE, AND ANOTHER MAN DEDICATE IT. OR
IS THERE ANY MAN WHO HATH PLANTED A VINEYARD,

AND HATH NOT BEEN REGALED WITH IT; LET HIM GO, AND RETURN TO HIS FAMILY, LEST HE DIE IN THE BATTLE, AND ANOTHER MAN BE REGALED WITH IT. OR IS THERE ANY MAN WHO HATH BETROTHED A WIFE, AND HATH NOT TAKEN HER HOME; LET HIM GO, AND RETURN TO HIS FAMILY, LEST HE DIE IN THE BATTLE, AND ANOTHER MAN TAKE HER. AND THE SCRIBES SHALL FURTHER SPEAK TO THE PEOPLE, AND SAY, IS THERE ANY MAN FEARFUL, AND FAINT HEARTED; LET HIM GO, AND RETURN TO HIS FAMILY, LEST HE MAKE THE HEART OF HIS BROTHER FAINT AS HIS OWN. AND WHEN THE SCRIBES HAVE DONE SPEAKING TO THE PEOPLE, THEY SHALL APPOINT THE CHIEFS OF THE ARMY TO LEAD ON THE PEOPLE.

87. (Sec. 43.) IF ANY MAN HATH LATELY TAKEN A WIFE, HE SHALL NOT GO OUT TO BATTLE, NOR SHALL HE BE CHARGED WITH ANY BUSINESS. HE SHALL BE FREE AT HOME ONE YEAR, THAT HE MAY CHEER HIS WIFE WHOM HE HATH TAKEN.

88. (Sec. 44.) WHEN THOU GOEST OUT TO ENCAMP AGAINST THINE ENEMIES, THOU SHALT BE ON THY GUARD AGAINST EVERY EVIL THING. IF THERE BE WITH THEE A MAN WHO IS UNCLEAN, BY REASON OF ANY NIGHTLY POLLUTION, HE SHALL GO OUT OF THE CAMP, OR HE SHALL NOT COME INTO THE CAMP; BUT TOWARDS EVENING HE SHALL WASH HIS BODY WITH WATER, AND WHEN THE SUN IS SET, HE MAY COME INTO THE CAMP.

89. (Sec. 45.) THOU SHALT HAVE A PLACE WITHOUT THE CAMP, AND THOU SHALT GO OUT THITHER. AND THOU SHALT HAVE IN THY GIRDLE A SPADDLE, AND WHEN THOU HAST EASED THYSELF ABROAD, THOU SHALT DIG WITH IT, AND COVER THY UNCLEANNESS. BECAUSE THE LORD THY GOD

WALKETH ABOUT IN THY CAMP, TO SAVE THEE, AND
SUBDUE THINE ENEMY BEFORE THEE, THEREFORE
THY CAMP MUST BE HOLY. THERE MUST BE NOTHING
UNSEEMLY SEEN WITH THEE, THAT HE MAY NOT TURN
AWAY FROM THEE.

CHAPTER XII.

90. (Sec. 46.) WHEN THOU SHALT GO OUT TO
BATTLE AGAINST THINE ENEMIES, AND SEE
HORSEMEN, AND CHARIOTEERS, AND A PEOPLE MORE
NUMEROUS THAN THOU ART; BE NOT AFRAID OF THEM;
FOR THE LORD THY GOD IS WITH THEE.

91. (Sec. 47.) NOW WHEN THOU SHALT SIT DOWN
BEFORE A CITY, MANY DAYS, TO WAR AGAINST IT TILL
IT BE TAKEN, THOU SHALT NOT DESTROY THE TREES
THEREOF BY STRIKING AN AX AGAINST THEM. THAT
ESPECIALLY, THE FRUIT OF WHICH THOU MAYST EAT,
THOU SHALT NOT CUT DOWN. DOTH ANY MAN WISH TO
HAVE A TREE IN THE FIELD FOR THE PURPOSE OF A
RAMPART FOR THEE; LET IT BE THAT ONLY WHICH
THOU KNOWEST IS NOT A FRUIT BEARING TREE. THIS
THOU MAYST DESTROY AND CUT DOWN, TO BUILD
RAMPARTS AGAINST THE CITY WHICH RESISTETH
THEE, UNTIL IT BE DELIVERED UP.

92. (Sec. 48.) WHEN THOU ART COME TO A CITY,
TO FIGHT AGAINST IT, THOU SHALT CALL UPON THE
INHABITANTS TO COME OUT PEACEABLY. AND IF THEY
RETURN THEE A PEACEFUL ANSWER, AND OPEN TO
THEE; ALL THE PEOPLE WHO ARE FOUND THEREIN
SHALL BE TRIBUTARY TO THEE, AND BE THY
SUBJECTS. BUT IF THEY HEARKEN NOT TO THEE, AND

MAKE WAR AGAINST THEE, THOU SHALT BESIEGE IT, UNTIL THE LORD THY GOD DELIVER IT INTO THY HANDS. AND WHEN THOU HAST SMITTEN ALL THE MALES THEREIN WITH THE SLAUGHTER OF THE SWORD, THOU SHALT TAKE FOR THYSELF, BESIDES THE WOMEN AND THE CHILDREN, ALL THE CATTLE, AND ALL SPOILS THAT ARE IN THE CITY, AND EAT ALL THE PREY OF THINE ENEMIES, WHICH THE LORD THY GOD GIVETH THEE. IN THIS MANNER THOU SHALT TREAT ALL THE CITIES WHICH ARE AT A GREAT DISTANCE FROM THEE, WHICH ARE NOT OF THE CITIES OF THOSE NATIONS WHOSE LAND THE LORD THY GOD GIVETH THEE FOR A POSSESSION. OF THESE YOU SHALL SAVE NONE ALIVE THAT BREATHETH: BUT, WITH AN ANATHEMA, THOU SHALT DEVOTE TO DESTRUCTION THE CHETTITE AND THE AMORITE, AND THE CHANANITE, AND THE PHEREZITE, AND THE EVITE, AND THE JEBUSITE, AND THE GERGASITE, AS THE LORD THY GOD HATH COMMANDED THEE.

93. (Sec. 49.) THOU SHALT BLOT OUT THE NAME OF AMALEK FROM UNDER HEAVEN. THOU MUST NOT FORGET.

94. (Sec. 50.) WHEN THOU GOEST OUT TO WAR AGAINST THINE ENEMIES, AND THE LORD THY GOD HATH DELIVERED THEM INTO THY HANDS, AND THOU HAST TAKEN THEIR PREY, AND HAST SEEN, AMONG THE CAPTIVES, A WOMAN OF A COMELY APPEARANCE, AND HAST LOVED HER, AND HAST TAKEN HER TO THYSELF FOR A WIFE, AND BROUGHT HER HOME TO THY HOUSE, THOU SHALL SHAVE HER HEAD, AND PARE HER NAILS, AND TAKE FROM HER THE GARMENTS OF HER CAPTIVITY, AND SHE SHALL REMAIN IN THY HOUSE, AND BEWAIL HER FATHER, AND HER MOTHER, A FULL MONTH, AND AFTER THAT

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II
THOU MAYST GO IN UNTO HER, AND COHABIT WITH
HER, AND SHE SHALL BE THY WIFE. AND IN CASE
THOU DISLIKE HER, THOU SHALL SEND HER AWAY
FREE. SHE SHALL NOT BE SOLD FOR MONEY. THOU
SHALL NOT DEAL FALSELY WITH HER, BECAUSE THOU
HAST HUMBLED HER.

TITLE III.

CHAPTER I.

95. (Sec. 1.) SEE THAT YOU KEEP MY SABBATHS. IT IS A SIGN BETWEEN ME AND YOU THROUGHOUT YOUR GENERATIONS, THAT YOU MAY KNOW THAT I AM THE LORD WHO SANCTIFIETH YOU; THEREFORE YOU SHALL KEEP THE SABBATH, BECAUSE IT IS HOLY TO THE LORD FOR YOU. HE WHO PROFANETH IT SHALL SURELY BE PUT TO DEATH. WHOEVER SHALL DO ANY WORK ON IT, THAT PERSON SHALL BE ROOTED OUT FROM AMONG HIS PEOPLE. SIX DAYS THOU SHALT PERFORM WORKS, BUT ON THE SEVENTH DAY ARE THE SABBATHS, A REST HOLY TO THE LORD. WHOEVER SHALL DO ANY WORK ON THE SEVENTH DAY SHALL BE PUT TO DEATH. THEREFORE THE CHILDREN OF ISRAEL SHALL KEEP THE SABBATHS AND CAUSE THEM TO BE KEPT THROUGHOUT THEIR GENERATIONS. IT IS AN EVERLASTING COVENANT BETWEEN ME AND THE CHILDREN OF ISRAEL. IT IS FOR ME A PERPETUAL SIGN THAT IN SIX DAYS THE LORD MADE THE HEAVEN AND THE EARTH AND RESTED ON THE SEVENTH.

96. (Sec. 2.) ON THE SEVENTH THERE SHALL BE A REST, HOLY SABBATHS, A REST TO THE LORD; WHOEVER DOTH WORK ON IT LET HIM BE PUT TO DEATH.

97. (Sec. 3.) LET THE MAN BE PUT TO DEATH. LET ALL THE CONGREGATION STONE HIM WITH STONES.

98. (Sec. 4.) REMEMBER THE DAY OF THE SABBATH TO HALLOW IT. SIX DAYS LABOUR AND DO

III

ALL THY WORKS; BUT ON THE SEVENTH DAY ARE SABBATHS TO THE LORD THY GOD; ON IT THOU SHALT NOT DO ANY WORK, THOU, NOR THY SON, NOR THY DAUGHTER, NOR THY MAN SERVANT, NOR THY MAID SERVANT, NOR THY OX, NOR THY ASS, NOR ANY OF THY CATTLE, NOR THE STRANGER WHO SOJOURNETH WITH THEE; FOR IN SIX DAYS THE LORD MADE THE HEAVEN AND THE EARTH AND THE SEA AND ALL THAT ARE IN THEM, AND RESTED ON THE SEVENTH DAY: THEREFORE THE LORD BLESSED THE SEVENTH DAY AND HALLOWED IT.

99. (Sec. 5.) KEEP THE DAY OF THE SABBATHS TO HALLOW IT, AS THE LORD THY GOD HATH COMMANDED THEE; THAT THY MAN SERVANT, AND THY MAIDSERVANT, AND THY LABOURING BEAST MAY REST AS WELL AS THOU.

100. (Sec. 6.) ON THE SEVENTH THERE SHALL BE A REST; THAT THY OX AND THY ASS MAY REST: AND THAT THE SON OF THY HANDMAID AND THE STRANGER MAY REPOSE.

101. (Sec. 7.) ON THE SEVENTH DAY ARE SABBATHS, A SOLEMN REST DEDICATED TO THE LORD, THOU SHALL NOT DO ANY WORK. SABBATHS ARE FOR THE LORD IN ALL YOUR DWELLINGS.

102. (Sec. 8.) YOU SHALL KEEP MY SABBATHS, AND REVERENCE MY HOLY THINGS.

103. (Sec. 9.) ON THE SIXTH DAY THEY MUST BE PROVIDENT IN RESPECT TO WHAT THEY BRING IN. IT SHALL BE TWICE AS MUCH AS THEY GATHER DAILY.

104. (Sec. 10.) ABIDE YE EVERYONE AT HOME. LET NONE GO OUT FROM HIS PLACE ON THE SEVENTH DAY.

105. (Sec. 11.) YOU SHALL NOT KINDLE A FIRE IN ANY OF YOUR HABITATIONS ON THE SABBATH DAY.

CHAPTER II.

106. (Sec. 12.) WHEN YOU ARE COME INTO THE LAND WHICH I GIVE YOU, THE LAND WHICH I GIVE YOU MUST REST SABBATHS FOR THE LORD. SIX YEARS THOU SHALT SOW THY FIELD, AND SIX YEARS THOU SHALT PRUNE THY VINEYARD, AND GATHER THE FRUIT THEREOF. BUT IN THE SEVENTH YEAR THERE SHALL BE SABBATHS—THERE SHALL BE A REST FOR THE LAND—SABBATHS FOR THE LORD. THOU SHALT NEITHER SOW THY FIELD NOR PRUNE THY VINEYARD, NOR REAP THE SPONTANEOUS PRODUCTIONS OF THY FIELD, NOR GATHER THE GRAPES OF THY DEDICATION. IT SHALL BE A YEAR OF REST FOR THE LAND. AND THE SABBATHS OF THE LAND SHALL BE FOOD FOR THEE, AND FOR THY MAN SERVANT, AND FOR THY MAID SERVANT, AND FOR THY HIRED SERVANT, AND FOR THE STRANGER WHO SOJOURNETH WITH THEE; AND FOR THY CATTLE; AND THE WILD BEASTS IN THY LAND, SHALL THE WHOLE PRODUCT THEREOF BE FOR FOOD.

107. (Sec. 13.) AT THE END OF EVERY SEVEN YEARS, AT THE SOLEMNITY OF THE RELEASE, DURING THE FESTIVAL OF TABERNACLES, WHEN ALL ISRAEL ASSEMBLE, TO APPEAR BEFORE THE LORD YOUR GOD; YOU SHALL READ THIS LAW BEFORE ALL ISRAEL, IN THEIR HEARING. LET THE PEOPLE BE ASSEMBLED, THE MEN, AND THE WOMEN, AND THE CHILDREN, AND THE PROSELYTE WHO IS IN YOUR CITIES, THAT THEY MAY HEAR, AND THAT THEY MAY LEARN TO FEAR THE LORD YOUR GOD; AND LET THEM HEARKEN TO DO ALL THE WORDS OF THIS LAW.

108. (Sec. 14.) EVERY SEVEN YEARS THOU SHALT MAKE A RELEASE. AND THIS IS THE ORDINANCE

TOUCHING THIS RELEASE. THOU SHALT REMIT EVERY PRIVATE DEBT WHICH THY NEIGHBOUR OWETH THEE, AND SHALT NOT DEMAND IT OF THY BROTHER; FOR THE RELEASE FOR THE LORD THY GOD IS PROCLAIMED. OF A STRANGER THOU MAYST DEMAND WHAT MAY BE DUE TO THEE FROM HIM; BUT TO A BROTHER THOU SHALT MAKE A RELEASE OF WHAT HE OWETH THEE, BECAUSE AMONG YOU THERE IS TO BE NONE IN WANT.

CHAPTER III.

109. (Sec. 15.) THOU SHALT RECKON FOR THYSELF SEVEN RESTS OF YEARS, SEVEN TIMES SEVEN YEARS, AND THESE FORTY NINE YEARS, SHALL BE THE SEVEN WEEKS OF YEARS; AND YOU SHALL MAKE PROCLAMATION WITH THE SOUND OF A TRUMPET, THROUGHOUT ALL YOUR LAND, IN THE SEVENTH MONTH, AND TENTH DAY OF THE MONTH—ON THE DAY OF ATONEMENT, YOU SHALL MAKE PROCLAMATION WITH A TRUMPET, THROUGHOUT ALL YOUR LAND, AND DEDICATE THE FIFTIETH YEAR, AND PROCLAIM LIBERTY IN THE LAND, TO ALL THE INHABITANTS THEREOF.

²AND THIS SHALL BE A YEAR OF REST, A JUBILEE FOR YOU; AND EVERY ONE SHALL RETURN TO HIS POSSESSION, AND EVERY ONE SHALL GO TO HIS FAMILY. THIS JUBILEE, THIS FIFTIETH YEAR, SHALL BE FOR YOU A GENERAL RELEASE, YOU SHALL NOT SOW, NOR SHALL YOU REAP THE SPONTANEOUS PRODUCTIONS THEREOF, NOR GATHER THE VINTAGE WHICH IS DEDICATED. BECAUSE IT IS A JUBILEE, IT SHALL BE HOLY TO YOU. FROM THE FIELDS YOU MAY

EAT THE PRODUCTIONS THEREOF. IN THIS YEAR OF RELEASE, PROCLAIMED BY THE SOUND OF TRUMPETS, EVERY ONE SHALL RETURN TO HIS POSSESSION. WHETHER THEREFORE THOU SELLEST TO THY NEIGHBOUR, OR PURCHASEST OF THY NEIGHBOUR, LET NO MAN TAKE ADVANTAGE OF HIS NEIGHBOUR. ACCORDING TO THE NUMBER OF YEARS AFTER THE JUBILEE, THOU SHALT PURCHASE OF THY NEIGHBOUR; AND ACCORDING TO THE NUMBER OF YEARS OF CROPS, HE SHALL SELL TO THEE. IN PROPORTION TO THE GREATER NUMBER OF YEARS, THOU SHALT RATE HIS POSSESSION HIGHER, AND ACCORDING TO THE FEWNES OF THE YEARS, THOU SHALT RATE IT LOWER. FOR ACCORDING TO THE NUMBER OF CROPS, SO SHALL HE SELL TO THEE. LET NO MAN TAKE ADVANTAGE OF HIS NEIGHBOUR.

110. (Sec. 16.) IF YOU SHOULD SAY, WHAT SHALL WE EAT IN THIS SEVENTH YEAR, IF WE NEITHER SOW NOR GATHER OUR PRODUCE? I INDEED WILL SEND MY BLESSING FOR YOU, IN THE SIXTH YEAR, AND IT WILL MAKE THE PRODUCTS THEREOF SUFFICIENT FOR THE THREE YEARS. THOUGH YOU ARE TO SOW IN THE EIGHTH YEAR, YET ON ACCOUNT OF THE PRODUCE, YOU SHALL EAT THE OLD, EVEN TO THE NINTH YEAR, EVEN TILL THE PRODUCTS OF THAT COME IN, YOU SHALL EAT OF THE OLD STORE.

CHAPTER IV.

111. (Sec. 17.) THIS MONTH SHALL BE TO YOU THE BEGINNING OF MONTHS. IT IS THE FIRST FOR YOU AMONG THE MONTH OF THE YEAR. SPEAK TO ALL THE

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CONGREGATION OF THE CHILDREN OF ISRAEL AND SAY,
ON THE TENTH OF THIS MONTH LET THEM TAKE
EVERYONE A SHEEP ACCORDING TO THE HOUSES OF
PATRIARCHAL FAMILIES, EVERYONE A SHEEP FOR A
FAMILY; AND IF THERE BE TOO FEW IN THE FAMILY TO
BE SUFFICIENT FOR ONE SHEEP, LET HIM ASSOCIATE
WITH HIM HIS NEXT NEIGHBOUR. WITH REGARD TO
THE NUMBER OF SOULS, EVERYONE SHALL COLLECT
TO HIM A NUMBER SUFFICIENT FOR A SHEEP. YOUR
SHEEP SHALL BE WITHOUT BLEMISH, A MALE AND IN
ITS FIRST YEAR. YOU MAY TAKE EITHER FROM THE
LAMBS OR THE KIDS. AND IT SHALL BE KEPT UP BY
YOU UNTIL THE FOURTEENTH DAY OF THIS MONTH.

²THEN THE WHOLE MULTITUDE OF THE
CONGREGATION OF THE CHILDREN OF ISRAEL SHALL
KILL IT IN THE EVENING. AND THEY SHALL TAKE
SOME OF THE BLOOD AND PUT IT ON THE TWO
SIDEPOSTS AND ON THE LINTEL OF THE DOOR OF THE
HOUSE IN WHICH THEY ARE TO EAT IT. AND THAT
NIGHT THEY SHALL EAT THE FLESH ROASTED WITH
FIRE. THEY SHALL ALSO EAT UNLEAVENED BREAD
WITH BITTER HERBS. YOU SHALL NOT EAT ANY OF IT
RAW OR BOILED IN WATER, BUT ONLY ROASTED WITH
FIRE, HEAD AND FEET AND CARCASS TOGETHER.
NOTHING OF IT SHALL BE LEFT TILL THE MORNING.
AND YOU SHALL NOT BREAK A BONE OF IT. AND WHAT
IS LEFT OF IT TILL THE MORNING YOU SHALL BURN
WITH FIRE. AND IN THIS MANNER YOU SHALL EAT IT.
YOUR LOINS SHALL BE GIRDED. YOUR SANDALS SHALL
BE ON YOUR FEET, AND YOUR STAVES IN YOUR HANDS.
AND YOU SHALL EAT IN HASTE. IT IS A PASSOVER TO
THE LORD. FOR IN THAT NIGHT I WILL PASS THROUGH
THE LAND OF EGYPT, AND SMITE ALL THE FIRST-BORN
IN THE LAND OF EGYPT, BOTH OF MAN AND BEAST.

AND UPON ALL THE GODS OF THE EGYPTIANS I WILL EXECUTE VENGEANCE. I AM THE LORD.

³BUT THE BLOOD SHALL BE TO YOU FOR A SIGN ON THE HOUSES IN WHICH YOU ARE. AND WHEN I SEE THE BLOOD, I WILL PROTECT YOU AND THERE SHALL BE NO DESTROYING PLAGUE AMONG YOU, WHEN I SMITE IN THE LAND OF EGYPT. AND THAT DAY SHALL BE TO YOU FOR A MEMORIAL. AND YOU SHALL CELEBRATE IT AS A FESTIVAL TO THE LORD THROUGHOUT ALL YOUR GENERATIONS. AS AN EVERLASTING ORDINANCE YOU SHALL CELEBRATE IT.

112. (Sec. 18.) TAKE FOR YOURSELVES THE SHEEP ACCORDING TO YOUR FAMILIES AND KILL THE PASSOVER; AND YE SHALL TAKE A BUNCH OF HYSSOP AND HAVING DIPPED IT IN THE BLOOD BY THE DOOR YOU SHALL SMEAR THE LINTEL AND THE TWO SIDEPOSTS WITH SOME OF THE BLOOD WHICH IS AT THE DOOR; AND NONE OF YOU SHALL GO OUT OF THE DOOR OF HIS HOUSE UNTIL MORNING. FOR THE LORD WILL PASS BY TO SMITE THE EGYPTIANS; AND WHEN HE SHALL SEE THE BLOOD ON THE LINTEL AND THE TWO SIDE POSTS, THE LORD WILL PASS OVER THAT DOOR AND WILL NOT SUFFER THE DESTROYER TO ENTER INTO YOUR HOUSES TO SMITE. AND THIS ORDINANCE YOU SHALL KEEP AS A RITE ESTABLISHED FOR THEE AND THY CHILDREN FOR EVER.

²AND WHEN YOU COME TO THE LAND WHICH THE LORD WILL GIVE YOU AS HE HATH SPOKEN, YOU MUST KEEP UP THIS RELIGIOUS SERVICE. AND IF YOUR CHILDREN SAY TO YOU, WHAT IS THE MEANING OF THIS RELIGIOUS SERVICE? THEN YOU SHALL SAY TO THEM, IT IS THE SACRIFICE OF THE PASSOVER OF THE LORD; BECAUSE HE PASSED OVER THE HOUSES OF THE ISRAELITES IN EGYPT WHEN HE SMOTE THE

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EGYPTIANS, AND DELIVERED OUR HOUSES.

113. (Sec. 19.) AT NIGHT THERE WAS A WATCH FOR THE LORD. THIS WATCH OF THE LORD WAS INSTITUTED THAT VERY NIGHT TO BRING THEM OUT OF THE LAND OF EGYPT. THAT IT MIGHT BE KEPT BY ALL THE CHILDREN OF ISRAEL THROUGHOUT THEIR GENERATIONS, THE LORD SAID TO MOSES AND AARON, THIS IS THE LAW OF THE PASSOVER:—NO STRANGER SHALL EAT OF IT; BUT EVERY SERVANT BORN AT HOME OR BOUGHT WITH MONEY THOU SHALT CIRCUMCISE AND THEN HE MAY EAT OF IT. IN ONE FAMILY IT SHALL BE EATEN, AND YOU MUST NOT CARRY ANY OF THE FLESH ABROAD OUT OF THE HOUSE; NOR SHALL YOU BREAK A BONE THEREOF. ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL SHALL KEEP THIS FESTIVAL. AND IF ANY PROSELYTE COME TO YOU TO KEEP THE PASSOVER TO THE LORD, THOU SHALT CIRCUMCISE ALL HIS MALES AND THEN HE MAY COME AND KEEP IT, AND HE SHALL BE AS A NATIVE OF THE LAND. NO UNCIRCUMCISED PERSON SHALL EAT OF IT. THERE SHALL BE ONE LAW FOR THE HOME BORN AND FOR THE PROSELYTE WHO SHALL COME AMONG YOU.

114. (Sec. 20.) KEEP THE PASSOVER IN ITS APPOINTED SEASON. ON THE FOURTEENTH DAY OF THIS FIRST MONTH, TOWARDS EVENING, THOU SHALL CELEBRATE IT IN ITS SEASON. ACCORDING TO ITS RITES, AND ACCORDING TO ITS INSTITUTION, THOU SHALT CELEBRATE IT.

115. (Sec. 21.) OBSERVE THE MONTH OF NEW THINGS, AND KEEP THE PASSOVER TO THE LORD THY GOD, BECAUSE IN THE MONTH OF NEW THINGS THOU DIDST COME OUT OF THE LAND OF EGYPT, BY NIGHT. AT IT THOU SHALT NOT EAT LEAVEN.

116. (Sec. 22.) IN THE FIRST MONTH, ON THE
FOURTEENTH DAY OF THE MONTH, BETWEEN THE
TWO EVENINGS, IS THE PASSOVER FOR THE LORD.

117. (Sec. 23.) IF ANY MAN AMONG YOU, OR
AMONG YOUR POSTERITY, HAPPEN TO BE DEFILED BY
THE DEAD, OR BE ON A FAR DISTANT JOURNEY, HE
SHALL KEEP THE PASSOVER TO THE LORD IN THE
SECOND MONTH. ON THE FOURTEENTH DAY THEY
SHALL KEEP IT TOWARDS EVENING. THEY SHALL EAT
IT WITH UNLEAVENED BREAD, AND BITTER HERBS;
THEY SHALL NOT LEAVE ANY OF IT TILL THE MORNING;
NOR SHALL THEY BREAK A BONE OF IT. THEY SHALL
KEEP IT ACCORDING TO THE RITUAL OF THE
PASSOVER.

118. (Sec. 24.) IF ANY MAN BE CLEAN, AND NOT
ON A DISTANT JOURNEY, AND FAIL TO KEEP THE
PASSOVER, THAT SOUL SHALL BE CUT OFF FROM
AMONG HIS PEOPLE; BECAUSE HE DID NOT OFFER THIS
GIFT TO THE LORD, IN ITS APPOINTED TIME, SUCH A
MAN SHALL BEAR HIS SIN. AND IF THERE COME TO YOU
A PROSELYTE IN YOUR LAND, AND HE CHOOSE TO KEEP
THE PASSOVER TO THE LORD, HE MUST KEEP IT
ACCORDING TO ITS RITUAL AND ACCORDING TO ITS
INSTITUTION. YOU SHALL HAVE ONE LAW FOR THE
PROSELYTE, AND FOR HIM BORN IN THE LAND.

CHAPTER V.

119. (Sec. 25.) SEVEN DAYS YOU SHALL EAT
UNLEAVENED BREAD. AND FROM THE FIRST DAY YOU
SHALL REMOVE ALL LEAVEN OUT OF YOUR HOUSES.
WHOEVER SHALL EAT LEAVEN FROM THE FIRST TO

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THE SEVENTH DAY, THAT SOUL SHALL BE CUT OFF FROM AMONG ISRAEL. AND WITH REGARD TO THE FIRST DAY, IT SHALL BE PROCLAIMED HOLY; AND THE SEVENTH DAY SHALL BE HOLY TO YOU. IN THEM YOU SHALL NOT DO ANY KIND OF SACRIFICIAL SERVICE, SAVE THAT WHICH MUST BE DONE FOR EVERY SOUL.

²THIS ALONE SHALL BE DONE FOR YOU AND YOU SHALL KEEP THIS COMMANDMENT. FOR ON THAT DAY I WILL LEAD OUT YOUR HOST FROM THE LAND OF EGYPT; THEREFORE YOU SHALL MAKE THE OBSERVANCE OF THAT DAY AN EVERLASTING RIGHT TO YOUR GENERATIONS. BEGINNING AT EVENING WITH THE FOURTEENTH DAY OF THE FIRST MONTH, YOU SHALL EAT UNLEAVENED BREAD UNTIL THE EVENING OF THE TWENTY-FIRST DAY. FOR SEVEN DAYS THERE MUST BE NO LEAVEN FOUND IN YOUR HOUSES. WHOEVER SHALL EAT LEAVENED BREAD, THAT SOUL SHALL BE CUT OFF FROM AMONG THE CONGREGATION OF ISRAEL; WHETHER HE BE A STRANGER OR BORN IN THE LAND. YOU SHALL EAT NOTHING THAT IS LEAVENED. BUT IN ALL YOUR HABITATIONS YOU MUST EAT UNLEAVENED BREAD.

120. (Sec. 26.) SIX DAYS YOU SHALL EAT UNLEAVENED BREAD, AND ON THE SEVENTH DAY THERE SHALL BE A FESTIVAL TO THE LORD. SEVEN DAYS YOU SHALL EAT UNLEAVENED BREAD. NOTHING THAT IS LEAVENED SHALL BE SEEN WITH THEE; NOR SHALT THOU HAVE LEAVEN IN ALL THY BORDERS. AND ON THAT DAY THOU SHALT TELL THY SON AND SAY, THIS IS ON THE ACCOUNT OF WHAT THE LORD GOD DID FOR ME, WHEN I CAME OUT OF EGYPT. AND IT SHALL BE TO THEE FOR A SIGN ON THY HAND AND FOR A MEMORIAL BEFORE THY EYES, THAT THE LAW OF THE LORD MAY BE IN THY MOUTH: FOR WITH A

STRONG HAND THE LORD THY GOD HATH BROUGHT
THEE OUT OF EGYPT; THEREFORE YOU SHALL
OBSERVE THIS LAW IN REVOLVING SEASONS FROM
YEAR TO YEAR.

121. (Sec. 27.) ON THE FIFTEENTH DAY OF THIS MONTH BEGINNETH THE FESTIVAL OF UNLEAVENED BREAD FOR THE LORD. SEVEN DAYS YOU SHALL EAT UNLEAVENED BREAD. NOW THE FIRST DAY SHALL BE A HOLY, SET DAY FOR YOU. YOU SHALL DO NO SACRIFICIAL SERVICE, AND THE SEVENTH DAY SHALL BE A HOLY SET DAY FOR YOU. YOU SHALL DO NO SACRIFICIAL SERVICE.

122. (Sec. 28.) SEVEN DAYS, AT IT, THOU SHALT EAT UNLEAVENED BREAD—THE BREAD OF AFFLICTION, BECAUSE YOU CAME IN HASTE OUT OF EGYPT, THAT YOU MAY REMEMBER THE DAY OF YOUR COMING OUT OF THE LAND OF EGYPT, ALL THE DAYS OF YOUR LIFE. NO LEAVEN SHALL BE SEEN IN ALL THY BORDERS FOR SEVEN DAYS, AND NONE OF THE FLESH OF THAT WHICH YOU SHALL SACRIFICE ON THE EVENING OF THE FIRST DAY SHALL BE LEFT TILL THE MORNING.

123. (Sec. 29.) SIX DAYS THOU SHALT EAT UNLEAVENED BREAD; AND ON THE SEVENTH DAY SHALL BE THE EXOD—A FESTIVAL TO THE LORD THY GOD. ON IT THOU SHALT NOT DO ANY WORK, BUT WHAT IS NECESSARY FOR LIFE.

CHAPTER VI.

124. (Sec. 30.) YOU SHALL NOT EAT BREAD, NOR PARCHED GRAINS, OF THE NEW CORN, TILL THIS DAY

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[THE MORROW OF THESE SABBATHS]. IT IS AN
EVERLASTING STATUTE FOR YOUR GENERATIONS, IN
ALL YOUR DWELLINGS.

CHAPTER VII.

125. (Sec. 31.) ON THE DAY OF NEW THINGS
WHEN YOU BRING FOR THE LORD THE NEW SACRIFICE
OF THE WEEKS, THERE SHALL BE A SOLEMN FESTIVAL
FOR YOU. YOU SHALL NOT DO ANY KIND OF
SACRIFICIAL SERVICE.

126. (Sec. 32.) THAT FROM THE MORROW OF
THESE SABBATHS, YOU SHALL RECKON FOR
YOURSELVES SEVEN WHOLE WEEK, EVEN TILL THE
MORROW AFTER THE LAST WEEK, YOU SHALL RECKON
FIFTY DAYS. AND YOU SHALL CALL THIS DAY, A SET
DAY. IT SHALL BE HALLOWED FOR YOU. ON IT YOU
SHALL DO NO SACRIFICIAL WORK. IT IS AN
EVERLASTING STATUTE FOR YOUR GENERATIONS IN
ALL YOUR DWELLINGS.

127. (Sec. 33.) SEVEN WEEKS THOU SHALT
NUMBER FOR THYSELF—FROM THY FIRST BEGINNING
TO PUT THE SICKLE TO THE HARVEST THOU SHALT
BEGIN TO NUMBER THE SEVEN WEEKS. AND THOU
SHALT KEEP THE FESTIVAL OF WEEKS, TO THE LORD
THY GOD. AND THOU SHALT REJOICE BEFORE THE
LORD THY GOD, THOU, AND THY SON, AND THY
DAUGHTER, THY MAN SERVANT, AND THY MAID
SERVANT, AND THE STRANGER, AND THE ORPHAN,
AND THE WIDOW WHO IS AMONG YOU. AND THOU
SHALT REMEMBER THAT THOU WAST A SERVANT IN
THE LAND OF EGYPT.

128. (Sec. 34.) IN THE SEVENTH MONTH, ON THE FIRST DAY OF THE MONTH, THERE SHALL BE A REST FOR YOU—A MEMORIAL OF TRUMPETS. IT SHALL BE A HOLY SET DAY FOR YOU. YOU SHALL NOT DO ANY SACRIFICIAL SERVICE.

129. (Sec. 35.) IN THE SEVENTH MONTH ON THE FIRST DAY OF THE MONTH, THERE SHALL BE A SOLEMN FESTIVAL FOR YOU. YOU SHALL DO NO SACRIFICIAL WORK. IT SHALL BE TO YOU A DAY OF ALARM.

CHAPTER IX.

130. (Sec. 36.) ON THE TENTH DAY OF THE SEVENTH MONTH IS THE DAY OF ATONEMENT. IT SHALL BE A HOLY SET DAY FOR YOU; AND YOU SHALL HUMBLE YOUR SOULS. ON THIS DAY YOU SHALL NOT DO ANY KIND OF WORK: FOR IT IS THE DAY OF ATONEMENT FOR YOU, TO MAKE ATONEMENT FOR YOU BEFORE THE LORD YOUR GOD. EVERY SOUL WHO SHALL NOT HUMBLE HIMSELF ON THAT DAY, SHALL BE CUT OFF FROM AMONG HIS PEOPLE. AND EVERY PERSON WHO SHALL DO ANY WORK ON THAT DAY, SHALL BE DESTROYED FROM AMONG THE PEOPLE. YOU SHALL NOT DO ANY KIND OF WORK. IT IS AN EVERLASTING STATUTE FOR YOUR GENERATIONS IN ALL YOUR DWELLINGS. THEY SHALL BE SABBATHS OF SABBATHS FOR YOU, THAT YOU MAY HUMBLE YOUR SOULS. FROM THE NINTH OF THE MONTH, FROM

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EVENING TILL EVENING, YOU SHALL KEEP THESE
SABBATHS OF YOURS.

131. (Sec. 37.) THIS SHALL BE TO YOU AN EVERLASTING RITE: IN THE SEVENTH MONTH, ON THE TENTH DAY OF THE MONTH, YOU SHALL HUMBLE YOUR SOULS, AND DO NO WORK, WHETHER NATIVE OR THE PROSELYTE WHO DWELLETH AMONG YOU; FOR ON THAT DAY HE SHALL MAKE ATONEMENT FOR YOU, TO PURIFY YOU FROM ALL YOUR SINS BEFORE THE LORD, THAT YOU MAY BE CLEANSED. THIS REST SHALL BE TO YOU A SABBATH OF SABBATHS, AND YOU SHALL HUMBLE YOUR SOULS. IT IS AN EVERLASTING STATUTE.

132. (Sec. 38.) THE TENTH OF THIS MONTH SHALL BE A SOLEMN DAY SET APART FOR YOU, ON WHICH YOU SHALL AFFLICT YOUR SOULS, AND DO NO KIND OF WORK.

CHAPTER X.

133. (Sec. 39.) ON THE FIFTEENTH DAY OF THIS SEVENTH MONTH, WHEN YOU HAVE FINISHED THE INGATHERING OF THE PRODUCTS OF THE LAND, YOU SHALL BEGIN THIS FESTIVAL OF SEVEN DAYS FOR THE LORD. ON THE FIRST DAY THERE SHALL BE A REST; AND ON THE EIGHTH DAY, A REST. AND ON THE FIRST DAY YOU SHALL TAKE THE RIPE FRUIT OF TREES, AND BRANCHES OF PALM TREES, AND BUSHY BOUGHS OF TREES AND WILLOWS, AND BRANCHES OF THE WILLOW OF THE BROOK, TO REJOICE BEFORE THE LORD YOUR GOD SEVEN DAYS OF THE YEAR. IT SHALL

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BE AN EVERLASTING STATUTE FOR YOUR GENERATIONS. IN THE SEVENTH MONTH YOU SHALL CELEBRATE THIS FESTIVAL. YOU SHALL DWELL IN BOOTHs SEVEN DAYS. ALL THAT ARE ISRAELITES BORN, SHALL DWELL IN BOOTHs, THAT YOUR POSTERITY MAY SEE THAT I CAUSED THE CHILDREN OF ISRAEL TO DWELL IN TENTS WHEN I BROUGHT THEM OUT OF THE LAND OF EGYPT.

134. (Sec. 40.) THE FEAST OF TABERNACLES THOU SHALT KEEP FOR THYSELF SEVEN DAYS. WHEN THOU HAST GATHERED IN FROM THY THRESHING FLOOR, AND FROM THY PRESS, THOU SHALT REJOICE AT THIS THY FESTIVAL, THOU AND THY SON, AND THY DAUGHTER, THY MAN SERVANT, AND THY MAID SERVANT, AND THE STRANGER, AND THE ORPHAN, AND THE WIDOW, WHO IS IN THY CITIES. SEVEN DAYS THOU SHALT CELEBRATE THIS FESTIVAL TO THE LORD THY GOD.

135. (Sec. 41.) ON THE FIFTEENTH DAY OF THIS SEVENTH MONTH, THERE SHALL BE A SOLEMN FESTIVAL SET APART FOR YOU. YOU SHALL DO NO SACRIFICIAL WORK. AND YOU SHALL CELEBRATE THIS FESTIVAL TO THE LORD SEVEN DAYS. AND ON THE EIGHTH DAY, YOU SHALL CLOSE THE FESTIVAL. ON THAT DAY YOU SHALL NOT DO ANY KIND OF SACRIFICIAL WORK.

136. (Sec. 42.) ON THE FIFTEENTH OF THIS SEVENTH MONTH SHALL COMMENCE THE FESTIVAL OF TABERNACLES, SEVEN DAYS FOR THE LORD. THE FIRST DAY SHALL BE PROCLAIMED HOLY. YOU SHALL DO NO SACRIFICIAL WORK; AND THE EIGHTH DAY SHALL BE PROCLAIMED HOLY FOR YOU. IT IS THE EXIT. YOU SHALL NOT DO ANY SACRIFICIAL SERVICE.

137. (Sec. 43.) THREE TIMES A YEAR YOU SHALL KEEP A FESTIVAL TO ME— THE FESTIVAL OF UNLEAVENED BREAD YOU SHALL CAREFULLY OBSERVE. SEVEN DAYS YOU SHALL EAT UNLEAVENED BREAD, AS I HAVE COMMANDED YOU, AT THE TIME FIXED IN THE MONTH OF NEW THINGS. FOR IN THAT MONTH THOU DIDST COME OUT OF EGYPT. THOU SHALT ALSO KEEP THE FESTIVAL OF THE INGATHERING OF THE FIRST FRUITS OF THY LABOURS EMPLOYED IN SOWING THY FIELD; AND THE FESTIVAL OF COMPLETION AT THE END OF THE YEAR, WHEN THOU HAST GATHERED IN THY LABOURS FROM THE FIELD. THREE TIMES A YEAR ALL THY MALES MUST APPEAR BEFORE THE LORD THY GOD.

138. (Sec. 44.) THE FESTIVAL OF UNLEAVENED BREAD THOU SHALT KEEP. SEVEN DAYS THOU SHALT EAT UNLEAVENED BREAD. AS I COMMANDED THEE AT THE SET TIME IN THE MONTH OF NEW THINGS; FOR IN THE MONTH OF NEW THINGS THOU DIDST COME OUT OF EGYPT. SIX DAYS PERFORM WORKS, BUT ON THE SEVENTH THOU SHALT REST. IN SEEDING TIME AND HARVEST IT SHALL BE A REST. THE FESTIVAL OF WEEKS THOU SHALT CELEBRATE FOR ME AT THE BEGINNING OF THE REAPING OF WHEAT; AND THE FESTIVAL OF THE INGATHERING IN THE MIDDLE OF THE YEAR. THREE TIMES A YEAR ALL THY MALES SHALL APPEAR BEFORE THE LORD THE GOD OF ISRAEL.

TITLE IV.

CHAPTER I.

139. (Sec. 1.) BEHOLD I HAVE GIVEN YOU EVERY SEED-BEARING PLANT, THE SOWING SEED WHICH IS ON THE WHOLE EARTH, AND EVERY TREE WHICH HATH IN ITSELF THE FRUIT OF SEMINAL SEED, YOU SHALL HAVE FOR FOOD.

140. (Sec. 2.) AS THE HERB OF GRASS I HAVE GIVEN YOU THEM ALL.

CHAPTER II.

141. (Sec. 3.) KEEP YOURSELVES SEPARATE BY MAKING A DISTINCTION BETWEEN THE CLEAN BEASTS, AND THE BEASTS WHICH ARE UNCLEAN; AND BETWEEN THE CLEAN BIRDS, AND THE BIRDS WHICH ARE UNCLEAN; AND YOU SHALL NOT POLLUTE YOURSELVES WITH BEASTS, OR THE BIRDS, OR ANY OF THE REPTILES OF THE EARTH WHICH I HAVE DISTINGUISHED FOR YOU, BY UNCLEANNESS, AND YOU SHALL BE CONSECRATED TO ME.

142. (Sec. 4.) AMONG ALL THE BEASTS WHICH ARE ON THE EARTH, THESE ARE THE BEASTS WHICH YOU MAY EAT. EVERY BEAST HAVING A DOUBLE HOOF, ITS HOOF PARTED INTO TWO DISTINCT HOOFS, AND BRINGING UP THE CUD, THESE AMONG THE BEASTS YOU MAY EAT. BUT OF THESE YOU SHALL NOT

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EAT—OF THOSE WHICH CHEW THE CUD, AND OF THOSE WHICH HAVE PARTED HOOFS—THE CAMEL, THOUGH IT CHEWETH THE CUD; YET BECAUSE IT HATH NOT A PARTED HOOF, IT IS UNCLEAN TO YOU, THE ROCK BADGER, THOUGH IT CHEWETH THE CUD, YET BECAUSE IT HATH NOT A PARTED HOOF, IT IS UNCLEAN TO YOU; AND THE HARE, THOUGH IT CHEWETH THE CUD, YET BECAUSE IT HATH NOT A PARTED HOOF, IT IS UNCLEAN TO YOU; AND THE SWINE, THOUGH IT HATH A PARTED HOOF, YET BECAUSE IT DOOTH NOT CHEW THE CUD, IT IS UNCLEAN TO YOU. OF THE FLESH OF THESE YOU SHALL NOT EAT; NOR SHALL YOU TOUCH THEIR DEAD CARCASSES. THEY ARE UNCLEAN TO YOU.

143. (Sec. 5.) THESE ARE THE BEASTS WHICH YOU SHALL EAT, YOUNG BEEVES, AND SHEEP, AND GOATS, DEER AND ROEBUCKS, AND THE PYGARG, AND ORYX, AND CAMELOPARDAL—EVERY BEAST WHICH PARTETH THE HOOF, DIVIDING IT INTO TWO DISTINCT HOOFS, AND WHICH CHEWETH THE CUD; THESE AMONG THE CATTLE YOU MAY EAT. BUT OF THOSE WHICH CHEW THE CUD, AND OF THOSE WHICH PART NOT THE HOOF, DIVIDING IT INTO TWO DISTINCT HOOFS, THESE YOU SHALL NOT EAT—THE CAMEL, AND THE HARE, AND THE ROCK BADGER. BECAUSE THOUGH THEY CHEW THE CUD THEY DO NOT PART THE HOOF, THEY ARE UNCLEAN TO YOU—THE SWINE ALSO, BECAUSE, THOUGH IT PARTETH THE HOOF AND DIVIDETH IT INTO DISTINCT HOOFS, YET IT DOOTH NOT CHEW THE CUD, IT IS UNCLEAN TO YOU. YOU SHALL NOT EAT THEIR FLESH, NOR TOUCH THEIR DEAD CARCASSES.

144. (Sec. 6) THESE ARE WHAT YOU MAY EAT OF ALL THAT ARE IN THE WATERS: ALL THAT HAVE FINS

AND SCALES, IN THE WATERS OR IN THE SEAS, OR IN THE BROOKS, THESE YOU MAY EAT; BUT ALL THAT HAVE NOT FINS AND SCALES IN THE WATERS, AND IN THE SEAS, AND IN THE BROOKS, OF ALL THE MULTITUDES WHICH THE WATERS PRODUCE, AND OF ALL THE LIVING CREATURES IN THE WATERS, ARE AN ABOMINATION, AND SHALL BE AN ABOMINATION TO YOU. OF THEIR FLESH YOU SHALL NOT EAT; AND THEIR DEAD CARCASSES YOU SHALL ABOMINATE. ALL IN THE WATERS WHICH HAVE NOT FINS AND SCALES ARE AN ABOMINATION TO YOU.

145. (Sec. 7.) OF ALL THAT ARE IN THE WATER, THESE YOU MAY EAT. YOU MAY EAT ALL THAT HAVE FINS AND SCALES. BUT ALL THAT HAVE NOT FINS AND SCALES, YOU SHALL NOT EAT; THEY ARE UNCLEAN TO YOU.

146. (Sec. 8.) AMONG THE BIRDS, THESE ARE WHAT YOU MUST ABOMINATE, AND WHICH SHALL NOT BE EATEN; THEY ARE AN ABOMINATION: THE EAGLE, AND THE OSPREY, AND THE SEA-EAGLE, AND THE VULTURE, AND THE KITE AND ALL OF ITS KIND, AND THE OSTRICH, AND THE OWL, AND THE GULL AND ALL OF ITS KIND, AND CROWS OF ALL SORTS AND THEIR KIND, AND THE HAWK AND ALL ITS KIND, AND THE NIGHT RAVEN, AND THE CORMORANT AND THE IBIS, AND THE FLAMINGO, AND THE PELICAN, AND THE SWAN, AND THE HERON, AND THE PLOVER AND ALL OF ITS KIND, AND THE HOOPOE, AND THE BAT.

147. (Sec. 9.) EVERY CLEAN FOWL YOU MAY EAT; NOW THESE ARE THEY WHICH YOU SHALL NOT EAT—THE EAGLE AND THE OSPREY, AND THE SEA-EAGLE, AND THE VULTURE, AND THE KITE, AND ALL OF ITS KIND; THE OSTRICH, AND THE OWL, AND THE GULL, AND THE HERON, AND THE SWAN, AND THE

IBIS, AND THE CORMORANT, AND THE HAWK, AND ALL OF ITS KIND ; AND THE HOOPOE, AND THE NIGHT RAVEN, AND THE PELICAN, AND THE PLOVER, AND ALL OF ITS SPECIES; AND THE FLAMINGO, AND THE BAT.

148. (Sec. 10.) ALL THE FLYING REPTILES [CREEPING THINGS] WHICH WALK ON FOUR FEET ARE ABOMINATIONS TO YOU: BUT OF THE WINGED REPTILES WHICH WALK ON FOUR FEET, YOU MAY EAT THOSE WHICH HAVE LEGS ABOVE THEIR FEET TO HOP WITH THEM ON THE GROUND. THESE OF THEM IN PARTICULAR YOU MAY EAT: THE PALMER WORM AND ITS SPECIES, AND THE ATTACUS AND ALL ITS SPECIES, AND THE SERPENT-FIGHTER AND ALL ITS SPECIES, AND THE GRASSHOPPER AND ALL ITS SPECIES.

149. (Sec. 11.) ALL THE CREEPING THINGS WHICH FLY ARE UNCLEAN TO YOU. YOU SHALL NOT EAT ANY OF THEM. EVERY FLYING THING, WHICH IS CLEAN, YOU MAY EAT.

150. (Sec. 12.) EVERY CREEPING THING WHICH CREEPETH ON THE EARTH SHALL BE AN ABOMINATION TO YOU. IT SHALL NOT BE EATEN. WHETHER IT RUNNETH ON ITS BELLY, OR GOETH CONTINUALLY ON FOUR, WHATEVER AMONG THE REPTILES, WHICH CREEP ON THE EARTH, HATH MANY FEET, THIS YOU SHALL NOT EAT; FOR IT IS AN ABOMINATION TO YOU; AND YOU SHOULD NOT POLLUTE YOURSELVES WITH ANY OF THE REPTILES WHICH CREEP ON THE EARTH. YOU INDEED ARE NOT TO POLLUTE YOURSELVES WITH THEM, NOR BE MADE UNCLEAN BY THEM. BECAUSE I AM THE LORD YOUR GOD, THEREFORE YOU MUST HALLOW YOURSELVES, AND BE HOLY, BECAUSE I THE LORD YOUR GOD AM HOLY. AND YOU MUST NOT DEFILE

CHAPTER III.

151. (Sec. 13.) ALL THE SUET FOR THE LORD SHALL BE AN ORDINANCE FOR EVER THROUGHOUT YOUR GENERATIONS. YOU SHALL NOT EAT SUET NOR BLOOD OF ANY KIND.

152. (Sec. 14.) YOU SHALL NOT EAT ANY SUET OF CATTLE, NOR OF SHEEP, NOR OF GOATS. THE SUET OF BEASTS WHICH DIE OF THEMSELVES, OR WHICH ARE TORN BY WILD BEASTS, MAY BE USED FOR ANY KIND OF WORK; BUT SHALL NOT BE EATEN FOR FOOD.

153. (Sec. 15.) TO THIS DAY THE CHILDREN OF ISRAEL DO NOT EAT THE SINEW WHICH IS IN THE HOLLOW OF THE THIGH WHICH WAS NUMBED; FOR HE HAD TOUCHED THE HOLLOW OF JACOB'S THIGH ON THE SINEW AND IT WAS NUMBED.

154. (Sec. 16.) FLESH WITH THE BLOOD OF LIFE YOU SHALL NOT EAT.

155. (Sec. 17.) NO PERSON AMONG YOU SHALL EAT BLOOD, EVEN THE PROSELYTE WHO DWELLETH AMONG YOU SHALL NOT EAT BLOOD.

156. (Sec. 18.) BE THE MAN WHO HE MAY OF THE CHILDREN OF ISRAEL, OR OF THE PROSELYTE WHO DWELL AMONG YOU, WHO IN HUNTING SHALL CATCH A WILD BEAST, OR BIRD, WHICH MAY BE EATEN, HE SHALL POUR OUT THE BLOOD, AND COVER IT IN THE GROUND. FOR ITS BLOOD IS THE LIFE OF ALL FLESH, THEREFORE I HAVE SAID TO THE CHILDREN OF ISRAEL, YOU SHALL NOT EAT BLOOD OF ANY FLESH. BECAUSE

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ITS BLOOD IS THE LIFE OF ALL FLESH, EVERYONE WHO EATETH IT SHALL BE CUT OFF.

157. (Sec. 19.) BE VERY CAUTIOUS NOT TO EAT BLOOD. FOR HIS BLOOD IS LIFE. LIFE MUST NOT BE EATEN WITH THE FLESH. YOU MUST NOT EAT IT. YOU MUST POUR IT OUT ON THE GROUND, LIKE WATER. THOU SHALT NOT EAT IT.

158. (Sec. 20.) BE THE MAN WHO HE MAY OF THE CHILDREN OF ISRAEL, OR OF THE PROSELYTE WHO DWELL AMONG YOU, WHO SHALL EAT ANY BLOOD, I WILL SET MY FACE AGAINST THAT PERSON WHO EATETH BLOOD, AND DESTROY HIM FROM AMONG HIS PEOPLE.

159. (Sec. 21.) YOU SHALL NOT EAT ANY BLOOD IN ANY OF YOUR DWELLINGS, NEITHER THE BLOOD OF CATTLE, NOR OF FOWLS. WHOEVER SHALL EAT BLOOD, THAT PERSON SHALL BE CUT OFF FROM AMONG HIS PEOPLE.

160. (Sec. 22.) YOU SHALL NOT EAT ANY ABOMINATION.

161. (Sec. 23.) YOU SHALL BE MEN HOLY TO ME, AND YOU SHALL NOT EAT WHAT IS TORN BY WILD BEASTS. YOU SHALL THROW IT TO THE DOGS.

162. (Sec. 24.) EVERY PERSON WHO EATETH THAT WHICH HATH DIED OF ITSELF, OR BEEN CAUGHT BY WILD BEASTS, WHETHER HE BE ONE OF YOURSELVES, OR OF THE PROSELYTES, SHALL WASH HIS CLOTHES, AND WASH HIMSELF WITH WATER, AND BE UNCLEAN UNTIL EVENING. THEN HE SHALL BE CLEAN. BUT IF HE DO NOT WASH HIS CLOTHES, AND IF HIS BODY BE NOT WASHED WITH WATER, HE SHALL BEAR HIS INIQUITY.

163. (Sec. 25.) EVERY THING WHICH DIETH OF ITSELF YOU SHALL NOT EAT. IT MAY BE GIVEN TO THE

STRANGER, WHO IS IN THY CITIES, AND HE MAY EAT IT,
OR THOU MAYST SELL IT TO THE STRANGER.

164. (Sec. 26.) THOU SHALT NOT BOIL A KID IN
THE MILK OF ITS DAM.

CHAPTER IV.

165. (Sec. 27.) LET THEM MAKE FOR THEMSELVES TUFTS ON THE CORNERS OF THEIR MANTLES, THROUGHOUT ALL THEIR GENERATIONS; AND ON THE TUFTS AT THE CORNERS YOU SHALL PUT A BLUE RIBBON, AND HAVE IT ON THE TUFTS, THAT WHEN YOU SEE THEM YOU MAY REMEMBER ALL THE COMMANDS OF THE LORD, AND DO THEM, AND NOT TURN ASIDE AFTER YOUR IMAGINATIONS, AND YOUR OWN EYES, BY FOLLOWING OF WHICH YOU HAVE GONE A-WHORING—THAT YOU MAY REMEMBER, AND DO ALL MY COMMANDS, AND BE DEDICATED TO YOUR GOD.

166. (Sec. 28.) THOU SHALT MAKE BUNCHES OF RIBBONS ON THE FOUR TUFTS OF THE MANTLES WITH WHICH THOU CLOTHEST THYSELF.

167. (Sec. 29.) YOU SHALL NOT MAKE A ROUNDING OF THE HAIR OF YOUR HEAD, NOR DISFIGURE THE APPEARANCE OF YOUR BEARD.

168. (Sec. 30.) YOU SHALL NOT MAKE A BALDNESS BETWEEN YOUR EYES FOR THE DEAD.

169. (Sec. 31.) YOU SHALL NOT MAKE GASHES IN YOUR BODY FOR THE DEAD, NOR ANY FIXED MARKS ON YOU.

170. (Sec. 32.) THOU SHALT NOT WEAR, WITHOUT SCOURING, A GARMENT OF WOOL AND FLAX IN THE SAME PIECE.

THOU SHALT NOT PUT ON
UNSCOURED, A WOVEN GARMENT MADE OF FLAX AND
WOOL.

172. (Sec. 34.) A WOMAN SHALL NOT WEAR WHAT
APPERTAINETH TO MAN, NOR SHALL A MAN PUT ON A
WOMAN'S GARMENT; FOR EVERY ONE WHO DOTH SUCH
THINGS IS AN ABOMINATION TO THE LORD THY GOD.

TITLE V.

CHAPTER I.

173. (Sec. 1.) HAVE DOMINION OVER THE FISHES OF THE SEA, AND THE FOWLS OF THE AIR, AND ALL THE CATTLE, AND ALL THE EARTH, AND ALL THE REPTILES WHICH CREEP ON THE EARTH.

174. (Sec. 2.) LET THE FEAR AND THE DREAD OF YOU BE UPON ALL THE BEASTS OF THE EARTH, AND ON ALL THE BIRDS OF THE AIR, AND ON ALL THAT MOVE ON THE EARTH, AND UPON ALL THE FISHES OF THE SEA. TO YOU I HAVE SUBJECTED THEM AND EVERY REPTILE WHICH HATH LIFE.

CHAPTER II.

175. (Sec. 3.) SIX YEARS THOU SHALT SOW THY GROUND AND GATHER IN THE PRODUCTS THEREOF; BUT ON THE SEVENTH THOU SHALT GIVE IT REST AND LET IT LIE FALLOW, THAT THE POOR OF THY PEOPLE MAY EAT, AND WHAT THEY LEAVE, LET THE WILD BEASTS OF THE FIELD EAT. THE SAME THOU SHALT DO WITH THY VINEYARDS AND THY OLIVES.

176. (Sec. 4.) THOU SHALT NOT PLANT THY VINEYARD WITH DIFFERENT SORTS OF SEED.

177. (Sec. 5.) THOU SHALT NOT SOW THY VINEYARD, WHEN THE PRODUCT OF IT IS CONSECRATED, WITH SEED OF ANOTHER KIND, THAT

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THE SEED WHICH THOU SOWEST MAY NOT BE
CONSECRATED, WITH THE PRODUCT OF THY
VINEYARD

178. (Sec. 6.) WHEN YOU GATHER IN THE HARVEST OF YOUR LAND, YOU SHALL NOT MAKE A COMPLETE INGATHERING OF THE HARVEST OF YOUR FIELD, NOR GATHER UP THE GLEANINGS OF THY HARVEST; NOR SHALT THOU GO OVER THY VINEYARD A SECOND TIME, NOR GATHER THE STRAGGLING CLUSTER OF THY VINEYARD. THOU SHALT LEAVE THEM FOR THE POOR, AND FOR THE STRANGER.

179. (Sec. 7.) WHEN THOU REAPEST THY HARVEST IN THE FIELD, IF THOU HAST FORGOT A SHEAF IN THY FIELD, THOU SHALL NOT TURN BACK TO TAKE IT UP; IT SHALL BE FOR THE STRANGER, AND THE ORPHAN, AND THE WIDOW.

180. (Sec. 8.) WHEN THOU GATHEREST IN THE VINTAGE, THOU SHALL NOT GLEAN AFTER THEE. THE GLEANINGS SHALL BE FOR THE STRANGER, AND THE ORPHAN, AND THE WIDOW.

181. (Sec. 9.) WHEN THOU GATHEREST THINE OLIVES, THOU SHALL NOT TURN BACK TO GATHER WHAT WAS LEFT BEHIND THEE: IT SHALL BE FOR THE STRANGER AND THE ORPHAN AND THE WIDOW.

182. (Sec. 10.) IF THOU COMEST INTO THY NEIGHBOUR'S FIELD OF STANDING CORN, THOU MAYST GATHER EARS WITH THY HANDS; BUT THOU SHALT NOT PUT A SICKLE INTO THY NEIGHBOUR'S FIELD OF STANDING GRAIN. AND IF THOU COMEST INTO THY NEIGHBOUR'S VINEYARD, THOU MAYST EAT GRAPES, TILL THY SOUL IS SATISFIED, BUT THOU SHALT NOT PUT ANY INTO A VESSEL.

183. (Sec. 11.) YOU MAY PLANT ALL SORTS OF TREES FOR FOOD; BUT YOU MUST PURGE OUT THEIR

IMPURITY. THE FRUIT THEREOF SHALL BE THREE YEARS UNCLEAN TO YOU, AND SHALL NOT BE EATEN: AND IN THE FOURTH YEAR ALL THE FRUIT THEREOF SHALL BE HALLOWED, TO PRAISE THE LORD; AND IN THE FIFTH YEAR, YOU MAY EAT THE FRUIT. THE PRODUCTS THEREOF WILL BE AN ADDITIONAL SUPPLY TO YOU.

CHAPTER III.

184. (Sec. 12.) THOU SHALT NOT LET THE CATTLE GENDER WITH ONE OF ANOTHER KIND.

185. (Sec. 13.) THOU SHALT NOT PLOUGH WITH AN OX AND AN ASS TOGETHER.

186. (Sec. 14) THOU SHALL NOT MUZZLE AN OX TREADING OUT CORN.

187. (Sec. 15.) IF THERE CHANCE TO BE BEFORE THEE IN THE WAY, EITHER IN A TREE, OR ON THE GROUND, A BIRD'S NEST, WITH YOUNG OR EGGS; AND THE DAM BE SITTING ON THE YOUNG, OR ON THE EGGS; THOU SHALT NOT TAKE THE DAM WITH THE YOUNG. THOU SHALT LET THE DAM GO; BUT THOU MAYST TAKE THE YOUNG FOR THYSELF.

CHAPTER IV.

188. (Sec. 16.) WHEN THOU BUILDEST A NEW HOUSE, THOU SHALT MAKE A BATTLEMENT FOR THY ROOF, THAT THOU MAYST NOT OCCASION DEATH BY

THY HOUSE, BY ANY ONE'S FALLING FROM IT.

189. (Sec. 17.) IF ANY MAN OPEN A PIT, OR DIG A PIT AND DO NOT COVER IT, AND AN OX OR AN ASS FALL THEREIN, THE OWNER OF THE PIT SHALL MAKE IT GOOD. HE SHALL PAY THE OWNER OF THEM, AND THE DEAD BEAST SHALL BE HIS.

190. (Sec. 18.) IF ANY MAN CAUSE A FIELD OR A VINEYARD TO BE EATEN AND SHALL SEND OUT HIS CATTLE TO FEED UPON THE FIELD OF ANOTHER, WITH THE PRODUCE OF HIS OWN FIELD HE SHALL MAKE RESTITUTION; AND IF HE SHALL CAUSE A WHOLE FIELD TO BE EATEN UP, WITH HIS CHOICEST FIELD OR HIS CHOICEST VINEYARD HE SHALL MAKE COMPENSATION.

191. (Sec. 19.) IF A FIRE BREAK OUT AND CATCH IN THORNS AND CONSUME CORN ON THE THRESHING FLOORS OR ON THE STOCK, OR IN THE FIELD, HE WHO KINDLED THE FIRE SHALL MAKE COMPENSATION.

192. (Sec. 20.) IF ANY MAN'S BULL GORE THE BULL OF HIS NEIGHBOUR AND HE DIE, THEY SHALL SELL THE LIVE BULL AND DIVIDE THE MONEY AND THEY SHALL DIVIDE THE DEAD BULL. BUT IF THE BULL BE NOTED FOR HAVING BEEN HERETOFORE ACCUSTOMED TO PUSH WITH HIS HORNS, AND THIS HATH BEEN MADE KNOWN TO HIS OWNER, AND HE HATH NOT SHUT HIM UP HE SHALL BE FINED BULL FOR BULL AND THE DEAD BULL SHALL BE HIS.

193. (Sec. 21.) IF A BULL GORE A MAN OR A WOMAN AND HE OR SHE DIE; THE BULL SHALL BE STONED TO DEATH AND HIS FLESH SHALL NOT BE EATEN; BUT THE OWNER OF THE BULL SHALL BE HELD GUILTY: BUT IF THE BULL HATH HERETOFORE BEEN ACCUSTOMED TO PUSH WITH HIS HORNS, AND THIS HATH BEEN MADE KNOWN TO HIS OWNER, AND HE

HATH NOT SHUT HIM UP; IF HE KILL A MAN OR WOMAN, THE BULL SHALL BE STONED, AND HIS OWNER ALSO MAY BE PUT TO DEATH. BUT IF A FINE SHALL BE LAID UPON HIM, HE SHALL PAY AS A RANSOM FOR HIS LIFE WHATEVER THEY LAY UPON HIM. AND IF THE BULL SHALL GORE A SON OR A DAUGHTER, THEY SHALL DEAL WITH HIM ACCORDING TO THIS LAW. BUT IF THE BULL SHALL GORE A MAN SERVANT OR A MAID SERVANT HE SHALL PAY THEIR MASTER THIRTY DIDRACHMS AND THE BULL SHALL BE STONED.

194. (Sec. 22.) IF A MAN DELIVER TO HIS NEIGHBOUR AN ASS, OR AN OX, OR A SHEEP, OR ANY BEAST TO KEEP, AND IT BE HURT OR DIE, OR BE CARRIED OFF BY AN ENEMY UNKNOWN TO ANYONE, THERE SHALL BE AN OATH OF GOD BETWEEN THE PARTIES, THAT HE HATH NOT IN ANY MANNER ACTED WRONG TOUCHING THE DEPOSIT OF HIS NEIGHBOUR; AND THE OWNER SHALL THUS BE SATISFIED; AND THE OTHER SHALL NOT MAKE IT GOOD. BUT IF IT BE STOLEN FROM HIM HE SHALL MAKE RESTITUTION TO THE OWNER; AND IF IT BE TORN BY WILD BEASTS HE SHALL BRING THE OWNER TO THE PREY AND SHALL NOT MAKE COMPENSATION. BUT IF ANYONE BORROW OF HIS NEIGHBOUR AND THAT WHICH WAS BORROWED BE HURT OR DIE OR BE CARRIED OFF BY AN ENEMY AND THE OWNER BE NOT WITH IT, HE SHALL MAKE COMPENSATION; BUT IF THE OWNER BE WITH IT HE SHALL NOT MAKE IT GOOD, AND IF IT BE HIRED HE SHALL HAVE IT FOR THE HIRE OF IT.

195. (Sec. 23.) WHOSOEVER SHALL SMITE A BEAST, SO THAT IT DIE, LET HIM MAKE COMPENSATION, BEAST FOR BEAST.

TITLE VI.

CHAPTER I.

196. (Sec. 1.) SO GOD MADE MAN. AFTER THE IMAGE OF GOD HE MADE HIM. MALE AND FEMALE HE MADE THEM. AND BLESSED THEM SAYING, "INCREASE AND MULTIPLY AND FILL THE EARTH AND SUBDUE IT."

197. (Sec. 2.) BE YE FRUITFUL AND MULTIPLIED ON THE EARTH.

198. (Sec. 3.) BECAUSE SHE WAS TAKEN OUT OF HER MAN, THEREFORE A MAN IS TO LEAVE HIS FATHER AND HIS MOTHER AND CLEAVE TO HIS WIFE, AND THEY TWO SHALL BE ONE FLESH.

CHAPTER II.

199. (Sec. 4.) WHOEVER SHALL COMMIT ANY OF THESE ABOMINATIONS, THE PERSON WHO SHALL COMMIT THEM SHALL BE CUT OFF FROM AMONG THEIR PEOPLE.

200. (Sec. 5.) NO MAN, BE HE WHO HE MAY, SHALL APPROACH TO NEAR RELATIONS OF HIS OWN FLESH TO UNCOVER THEIR NAKEDNESS.

201. (Sec. 6.) WHOEVER HATH LAIN WITH HIS NEAR OF KIN, HE HATH UNCOVERED THE NAKEDNESS OF HIS NEAR RELATION, THEY SHALL DIE CHILDLESS.

202. (Sec. 7.) THE NAKEDNESS OF THY FATHER,

THAT IS THE NAKEDNESS OF THY MOTHER, THOU SHALT NOT UNCOVER; FOR SHE IS THY MOTHER, THOU SHALT NOT UNCOVER HER NAKEDNESS.

203. (Sec. 8.) THE NAKEDNESS OF THY FATHER'S WIFE THOU SHALT NOT UNCOVER; FOR IT IS THY FATHER'S NAKEDNESS.

204. (Sec. 9.) A MAN SHALL NOT TAKE HIS FATHER'S WIFE, NOR UNCOVER HIS FATHER'S SKIRT.

205. (Sec. 10.) CURSED HE WHO LIETH WITH HIS FATHER'S WIFE, BECAUSE HE HATH UNCOVERED HIS FATHER'S SKIRT.

206. (Sec. 11.) IF ANYONE LIE WITH HIS FATHER'S WIFE HE HATH UNCOVERED HIS FATHER'S NAKEDNESS, LET THEM BE PUT TO DEATH; THEY ARE BOTH GUILTY.

207. (Sec. 12.) THE NAKEDNESS OF THY FATHER'S SISTER THOU SHALT NOT UNCOVER, FOR SHE IS THY FATHER'S NEAR KINSWOMAN.

208. (Sec. 13.) THOU SHALT NOT UNCOVER THE NAKEDNESS OF THY FATHER'S SISTER OR THY MOTHER'S SISTER; FOR WHEN ONE UNCOVERETH HIS NEAR OF KIN THEY SHALL BEAR THEIR SIN.

209. (Sec. 14.) THE NAKEDNESS OF THY MOTHER'S SISTER THOU SHALT NOT UNCOVER; FOR SHE IS THY MOTHER'S NEAR KINSWOMAN.

210. (Sec. 15.) THE NAKEDNESS OF THY FATHER'S BROTHER THOU SHALT NOT UNCOVER; THOU SHALT NOT GO IN UNTO HIS WIFE FOR SHE IS THY NEAR RELATION.

211. (Sec. 16) THE NAKEDNESS OF THY SISTER BY THE SAME FATHER OR BY THE SAME MOTHER, WHETHER BORN AT HOME OR BORN ABROAD, THEIR NAKEDNESS THOU SHALT NOT UNCOVER.

212. (Sec. 17.) THE NAKEDNESS OF THY

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DAUGHTER OF THY FATHER'S WIFE THOU SHALT NOT UNCOVER; BEING OF THE SAME FATHER SHE IS THY SISTER: THOU SHALT UNCOVER HER NAKEDNESS.

213. (Sec. 18.) WHOEVER SHALL TAKE HIS SISTER BY THE SAME FATHER, OR THE SAME MOTHER, AND SEE HER NAKEDNESS, AND SHE SEE HIS; IT IS A DISGRACEFUL ACT. THEY SHALL BE EXCOMMUNICATED IN THE PRESENCE OF THE CHILDREN OF THEIR FAMILY. HE HATH UNCOVERED THE NAKEDNESS OF THY SISTER. THEY SHALL BEAR THEIR SIN.

214. (Sec. 19.) CURSED HE WHO LIETH WITH HIS SISTER, BY THE SAME FATHER, OR MOTHER.

215. (Sec. 20.) THE NAKEDNESS OF THY DAUGHTER-IN-LAW THOU SHALT NOT UNCOVER; FOR SHE IS THY SON'S WIFE, THOU SHALT NOT UNCOVER HER NAKEDNESS.

216. (Sec. 21.) IF ANY MAN LIE WITH HIS DAUGHTER-IN-LAW, LET THEM BOTH BE PUT TO DEATH; FOR THEY HAVE COMMITTED WICKEDNESS, AND ARE GUILTY.

217. (Sec. 22.) CURSED HE WHO LIETH WITH HIS DAUGHTER IN LAW.

218. (Sec. 23.) THE NAKEDNESS OF THY SON'S DAUGHTER, OR OF THY DAUGHTER'S DAUGHTER, THEIR NAKEDNESS THOU SHALT NOT UNCOVER, FOR IT IS THY OWN NAKEDNESS.

219. (Sec. 24.) THOU SHALT NOT TAKE THY SON'S DAUGHTER, NOR THY DAUGHTER'S DAUGHTER TO UNCOVER THEIR NAKEDNESS; FOR THEY ARE THY NEAR KINSWOMAN. IT IS WICKEDNESS.

220. (Sec. 25.) CURSED HE WHO LIETH WITH THE SISTER OF HIS WIFE.

221. (Sec. 26.) IN ADDITION TO A SISTER THOU

SHALT NOT TAKE TO WIFE A RIVAL SISTER TO UNCOVER HER NAKEDNESS WHILE HER SISTER IS STILL LIVING.

222. (Sec. 27.) THE NAKEDNESS OF THY BROTHER'S WIFE THOU SHALT NOT UNCOVER, IT IS THE NAKEDNESS OF THY BROTHER.

223. (Sec. 28.) IF A MAN TAKE HIS BROTHER'S WIFE, IT IS AN ACT OF UNCLEANNESS. HE HATH UNCOVERED THE NAKEDNESS OF HIS BROTHER; THEY SHALL DIE CHILDLESS.

224. (Sec. 29.) THE NAKEDNESS OF A WIFE AND OF HER DAUGHTER THOU SHALT NOT UNCOVER.

225. (Sec. 30.) IF ANY MAN TAKE TO WIFE A MOTHER AND A DAUGHTER IT IS A VIOLATION OF LAW, THEY SHALL BURN HIM AND THEM WITH FIRE THAT THERE MAY BE NO TRANSGRESSING OF LAW AMONG YOU.

CHAPTER III.

226. (Sec. 31.) THOU SHALT NOT LIE WITH A MAN AS WITH A WOMAN; FOR IT IS AN ABOMINATION.

227. (Sec. 32.) IF ANY MAN LIE WITH MAN AS WITH WOMAN, THEY HAVE BOTH COMMITTED AN ABOMINATION; LET THEM BE PUT TO DEATH. THEY ARE GUILTY.

228. (Sec. 33.) THOU SHALT NOT LIE WITH ANY BEAST TO POLLUTE THYSELF WITH IT; NOR SHALL A WOMAN BE EXPOSED TO ANY BEAST TO BE PRESSED BY IT; FOR IT IS HORRIBLE.

229. (Sec. 34.) IF ANY WOMAN APPROACH TO ANY BEAST TO BE PRESSED UNDER IT, YOU SHALL KILL

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THE WOMAN AND THE BEAST. LET THEM BE PUT TO
DEATH. THEY ARE GUILTY.

230. (Sec. 35.) WHOEVER SHALL LIE WITH A
BEAST, HE SHALL BE PUT TO DEATH, AND YOU SHALL
KILL THE BEAST.

231. (Sec. 36.) EVERY ACT OF BESTIALITY YOU
SHALL PUNISH WITH DEATH.

232. (Sec. 37.) CURSED HE WHO LIETH WITH ANY
BEAST.

TITLE VII.

CHAPTER I.

233. (Sec. 1.) YOU SHALL RISE UP BEFORE THE HOARY HEAD, AND HONOUR THE FACE OF AN ELDER, AND FEAR THY GOD.

234. (Sec. 2.) TO THY HUSBAND SHALL BE THY RE COURSE, AND HE SHALL RULE OVER THEE.

235. (Sec. 3.) LET EVERY ONE REVERENCE HIS FATHER AND HIS MOTHER.

236. (Sec. 4.) HONOUR THY FATHER AND THY MOTHER.

237. (Sec. 5.) CURSED HE WHO SLIGHTETH HIS FATHER OR HIS MOTHER.

238. (Sec. 6.) HE WHO SMITETH HIS FATHER OR HIS MOTHER SHALL BE PUT TO DEATH.

239. (Sec. 7.) HE WHO CURSETH HIS FATHER OR HIS MOTHER SHALL BE PUT TO DEATH.

240. (Sec. 8.) BE THE MAN WHO HE MAY WHO CURSETH HIS FATHER OR HIS MOTHER, LET HIM BE PUT TO DEATH. HE HATH CURSED HIS FATHER OR HIS MOTHER, HE SHALL BE HELD GUILTY.

241. (Sec. 9.) IF ANY MAN HATH A STUBBORN, AND REBELLIOUS SON, WHO HEARKENETH NOT TO THE VOICE OF HIS FATHER, NOR TO THE VOICE OF HIS MOTHER; AND THEY HAVE CORRECTED HIM, AND HE WILL NOT HEARKEN TO THEM; HIS FATHER AND HIS MOTHER SHALL TAKE HIM, AND BRING HIM OUT TO THE SENATE OF HIS CITY, AND TO THE GATE OF THE PLACE; AND THEY SHALL SAY TO THE MEN OF THEIR CITY, THIS OUR SON IS STUBBORN AND REBELLIOUS;

HE HEARKENETH NOT TO OUR VOICE. HE IS DEVOTED TO REVELLING AND DRUNKENNESS. THEREUPON THE MEN OF HIS CITY SHALL STONE HIM WITH STONES, AND HE SHALL BE PUT TO DEATH. SO THOU SHALL REMOVE THE WICKED FROM AMONG YOU; AND THE REST, WHO HEAR, WILL BE STRUCK WITH AWE.

242. (Sec. 10.) THOU SHALT NOT GIVE ANY OF THY SEED TO SERVE AN ARCHON.

243. (Sec. 11.) IF ANY OF THE CHILDREN OF ISRAEL, OR OF THOSE WHO HAVE BECOME PROSELYTES AMONG ISRAEL, SHALL GIVE ANY OF HIS SEED TO AN ARCHON LET HIM BE PUT TO DEATH. THE PEOPLE OF THE LAND SHALL STONE HIM WITH STONES: AND AS FOR ME I WILL MYSELF SET MY FACE AGAINST THAT MAN, AND DESTROY HIM FROM AMONG HIS PEOPLE, BECAUSE HE HATH GIVEN OF HIS SEED TO AN ARCHON, TO POLLUTE MY HOLY THINGS, AND TO PROFANE THE NAME OF THOSE WHO HAVE BEEN HALLOWED TO ME. AND THOUGH THOSE BORN IN THE LAND MAY, UPON SEEING HIM, CONNIVE AT THAT MAN WHEN HE GIVETH OF HIS SEED TO AN ARCHON, AND NOT KILL HIM, I WILL INDEED SET MY FACE AGAINST THAT MAN, AND AGAINST HIS FAMILY, AND DESTROY HIM, AND ALL WHO ENCOURAGE HIM, TO GO A-WHORING AFTER THE ARCHON, FROM AMONG THEIR PEOPLE.

244. (Sec. 12.) WHEN ANY MAN SELLETH HIS DAUGHTER TO BE A HANDMAID SHE SHALL NOT GO AWAY AS THOSE WHO ARE IN BONDAGE GO. IF SHE PLEASE NOT HER MASTER PROVIDED HE BETROTHED HER FOR HIMSELF, HE SHALL LET HER BE REDEEMED; BUT HE IS NOT HER MASTER TO SELL HER INTO ANOTHER FAMILY, BECAUSE HE HATH BROKEN COVENANT WITH HER; BUT IF HE BETROTH HER FOR

HIS SON, HE SHALL DEAL BY HER ACCORDING TO THE PRIVILEGE OF DAUGHTERS. AND IF THE SON TAKE ANOTHER FOR HIMSELF, HE SHALL NOT DEPRIVE HER OF FOOD AND RAIMENT AND HER MARRIAGE RITES. AND IF HE DO NOT THESE THREE FOR HER SHE SHALL GO AWAY RANSOM FREE.

CHAPTER II.

245. (Sec. 13.) NOW THEREFORE WRITE THE WORDS OF THIS ODE AND TEACH IT TO THE CHILDREN OF ISRAEL, AND PUT IT INTO THEIR MOUTH, THAT THIS ODE MAY BE AN OPEN WITNESS FOR ME AMONG THE CHILDREN OF ISRAEL. FOR WHEN I BRING THEM INTO THAT GOOD LAND, WHICH I SOLEMNLY PROMISED THEIR FATHERS TO GIVE THEM, A LAND FLOWING WITH MILK AND HONEY, THEY WILL EAT, AND BE SATIATED, AND THEY WILL TURN TO STRANGE GODS, AND SERVE THEM, AND PROVOKE ME, AND BREAK MY COVENANT; BUT THIS ODE WILL RISE UP, AND WITNESS AGAINST THEM; FOR IT SHALL NEVER BE FORGOTTEN OUT OF THEIR MOUTH, NOR OUT OF THE MOUTH OF THEIR SEED.

1. LISTEN, O HEAVEN, AND I WILL SPEAK,
AND LET THE EARTH HEAR THE WORDS OF MY MOUTH.
LET MY DOCTRINE BE EXPECTED LIKE RAIN,
AND MY WORDS DISTIL AS THE DEW;
LIKE GENTLE RAIN ON THE TENDER HERB,
AND LIKE A HEAVY SHOWER ON THE GRASS.
SINCE I HAVE PROCLAIMED THE NAME OF THE LORD,
ASCRIBE YE MAJESTY TO OUR GOD.
HE IS GOD, HIS WORKS ARE PERFECT;

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ALL HIS WAYS ARE ACTS OF JUDGMENT—
 A FAITHFUL GOD; HE DOTH NO INJUSTICE;
 RIGHTEOUS AND HOLY IS THE LORD.
 THEY HAVE SINNED! BLEMISHED CHILDREN ARE NOT
 HIS.

CROOKED AND PERVERSE GENERATION!

DO YE THUS REQUITE THE LORD?

ARE THE PEOPLE SO FOOLISH AND UNWISE?

DID NOT THIS THY FATHER PURCHASE THEE?

DID HE NOT MAKE AND FASHION THEE?

REMEMBER THE DAYS OF OLD;

CONSIDER THE YEARS OF AGES PAST;

ASK THY FATHER; HE CAN TELL THEE—

THINE ELDERS; THEY CAN INFORM THEE:

WHEN THE MOST HIGH DIVIDED NATIONS—

WHEN HE DISPERSED THE CHILDREN OF ADAM,

HE SETTLED THE BOUNDARIES OF NATIONS,

ACCORDING TO THE NUMBER OF GOD'S MESSENGERS;

AND THE LORD'S PORTION WAS HIS PEOPLE JACOB—

ISRAEL WAS HIS LOT OF INHERITANCE.

HE SUSTAINED THEM IN THE WILDERNESS,

IN THE DROUGHT OF HEAT, IN A LAND WITHOUT
 WATER.

HE LED THEM ABOUT, AND INSTRUCTED THEM—

HE KEPT THEM AS THE APPLE OF HIS EYE.

AS AN EAGLE WOULD DEFEND HIS NEST,

AND, WHEN ANXIOUS FOR HIS YOUNG,

WOULD SPREAD OUT HIS WINGS, AND RECEIVE THEM,

AND BEAR THEM UP ON HIS SHOULDERS;

THE LORD ALONE CONDUCTED THEM,

AND THERE WAS NOT A STRANGE GOD WITH THEM.

HE BROUGHT THEM UP TO THE STRENGTH OF THIS
 LAND,

HE FED THEM WITH THE PRODUCTS OF THE FIELDS—

THEY SUCKED HONEY OUT OF A ROCK,
AND OIL OUT OF A FLINTY ROCK;
WITH BUTTER OF KINE, AND WITH MILK OF SHEEP;
WITH THE FATTEST OF LAMBS AND RAMS, YOUNG
BULLS AND GOATS,
AND WITH BREAD OF THE CHOICEST WHEAT;
AND THEY DRANK WINE, THE PURE JUICE OF THE
GRAPE.

WHEN JACOB HAD EATEN AND WAS FILLED,
THEN HE WHO WAS BELOVED BEGAN TO KICK;
HE GREW FAT, WAXED THICK, AND BECAME
CORPULENT,

THEN HE FORSOOK THE GOD WHO MADE HIM;
AND APOSTATISED FROM GOD HIS SAVIOUR.

THEY EXASPERATED ME WITH STRANGE GODS,
WITH THEIR ABOMINATIONS THEY PROVOKED ME,
THEY SACRIFICED TO DEMONS, AND NOT TO GOD—
TO GODS, WHICH THEY HAD NEVER KNOWN,
WHICH HAD STARTED UP, NEW AND FICTITIOUS,
OF WHICH THEIR FATHERS HAD NO KNOWLEDGE.

THE GOD WHO BEGOT THEE, THOU HAST FORSAKEN,
AND HAST FORGOT THE GOD WHO NOURISHED THEE:
AND THE LORD SAW, AND WAS PROVOKED TO
JEALOUSY—

HE WAS PROVOKED AT THE TEMPER OF HIS SONS AND
DAUGHTERS,

AND SAID, I WILL TURN AWAY MY FACE FROM THEM,
AND SHEW WHAT SHALL BEFAL THEM IN THE LATTER
DAYS,

BECAUSE THEY ARE A PERVERSE GENERATION—
CHILDREN, WHO HAVE NO FAITH IN THEM—
THEY HAVE PROVOKED ME BY WHAT IS NOT GOD—
HAVE EXASPERATED ME WITH THEIR IDOLS;
I THEREFORE WILL PROVOKE THEM BY WHAT IS NOT A

NATION,
BY A FOOLISH NATION I WILL VEX THEM.
SINCE A FIRE IS KINDLED BECAUSE OF MY WRATH,
IT SHALL BURN DOWN TO THE LOWEST HADES;
IT SHALL CONSUME THE LAND, AND THE PRODUCTS
THEREOF;
IT SHALL SET ON FIRE THE FOUNDATIONS OF
MOUNTAINS:
I WILL ASSEMBLE EVILS AGAINST THEM,
AND HURL MY BOLTS AT THEM.
WHILE THEY ARE WASTING BY FAMINE, AND
VORACIOUS BIRDS;
THE BURNING CARBUNCLE ALSO SHALL BE
INCURABLE;
I WILL SEND AGAINST THEM THE TEETH OF WILD
BEASTS,
WITH THE VENOM OF SERPENTS, TRAILING ON THE
GROUND.
ABROAD THE SWORD SHALL BEREAVE THEM OF
CHILDREN,
AND IN THEIR CHAMBERS TERROR SHALL DESTROY.
THE YOUTH SHALL PERISH WITH THE YOUNG VIRGIN,
THE SUCKING INFANT WITH THE VENERABLE SAGE.
I HAD DETERMINED TO DISPERSE THEM,
AND CAUSE THE REMEMBRANCE OF THEM TO CEASE
AMONG MEN;
HAD IT NOT BEEN FOR THE TEMPER OF ENEMIES;
THAT THE ADVERSARIES MIGHT NOT OUT LIVE
THEM—
THAT THEY MIGHT NOT FALL UPON THEM AT ONCE;
LEST THEY SHOULD SAY, OUR OWN HIGH HAND,
AND NOT THE LORD, HATH DONE ALL THIS.
IT IS A NATION DEVOID OF COUNSEL;
THERE IS NO KNOWLEDGE AMONG THEM.

THEY HAVE NOT BENT THEIR MINDS TO UNDERSTAND;
LET THEM LAY UP THESE THINGS FOR TIME TO COME.
HOW COULD ONE MAN CHASE A THOUSAND,
AND TWO PUT MYRIADS TO FLIGHT,
HAD NOT GOD CAST THEM OFF—
HAD NOT THE LORD DELIVERED THEM UP ?
FOR THEIR GODS ARE NOT LIKE OUR GOD;
AND OUR ENEMIES ARE WITHOUT UNDERSTANDING.
AS THEIR VINE IS FROM THE VINE OF SODOM
AND THEIR SHOOT FROM THAT OF GOMORRA;
THEIR CLUSTER OF GRAPES WILL BE A CLUSTER OF
GALL—
A CLUSTER OF BITTERNESS IT SHALL BE TO THEM:
THEIR WINE SHALL BE THE VENOM OF DRAGONS—
THE INCURABLE VENOM OF ASPS.
BEHOLD! ARE NOT THESE THINGS STORED UP WITH
ME?
AND SEALED UP AMONG MY TREASURES?
IN THE DAY OF VENGEANCE I WILL REQUITE,
WHEN THEIR FOOT SHALL BE SUPPLANTED.
BECAUSE THE DAY OF DESTRUCTION IS NIGH FOR
THEM,
THEREFORE AT HAND ARE THE THINGS PREPARED
FOR YOU.
BECAUSE THE LORD WILL JUDGE HIS PEOPLE—
WHEN HE SHALL BE APPEASED FOR HIS SERVANTS,
(FOR HE SAW THAT THEY WERE ENFEEBLED,
MADE FAINT BY HOSTILE INVASIONS AND DEJECTED)
THEN THE LORD SAID, WHERE ARE THEIR GODS—
THE GODS IN WHICH THEY PLACED THEIR
CONFIDENCE?
THE FAT OF WHOSE SACRIFICES YOU ATE
AND DRANK THE WINE OF THEIR LIBATIONS?
LET THEM ARISE AND HELP YOU,

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AND LET THEM BE YOUR PROTECTORS.
 SEE! SEE! THAT I AM THE SELF EXISTENT,
 AND THAT THERE IS NO GOD BESIDES ME;
 I KILL, AND I CAN CAUSE TO LIVE,
 I CAN SMITE AND I CAN HEAL,
 AND NONE CAN RESCUE OUT OF MY HAND—
 FOR I CAN LIFT UP MY HAND TO HEAVEN,
 AND SWEAR BY MY RIGHT HAND, AND SAY, AS I LIVE
 FOREVER,
 I WILL MAKE MY SWORD SHARP AS LIGHTNING,
 AND MY HAND WILL SUPPORT JUDGMENT;
 AND I WILL EXECUTE VENGEANCE ON MINE ENEMIES,
 AND MAKE RETRIBUTION TO THEM WHO HATE ME.
 I WILL MAKE MY ARROWS DRUNK WITH BLOOD,
 AND MY SWORD SHALL DEVOUR FLESH
 WITH THE BLOOD OF SLAIN AND CAPTIVES.
 FROM THE HEAD OF ENEMY CHIEFS.
 REJOICE, O HEAVENS, WITH HIM,
 AND LET ALL THE ANGELS OF GOD WORSHIP HIM:
 REJOICE, O NATIONS, WITH HIS PEOPLE,
 AND LET ALL THE CHILDREN OF GOD RELY ON HIM:
 FOR HE AVENGETH THE BLOOD OF HIS CHILDREN,
 AND WILL JUDGE, AND EXECUTE VENGEANCE ON HIS
 ENEMIES,
 TO THEM WHO HATE HIM HE WILL RENDER
 RETRIBUTION,
 AND THE LORD WILL PURIFY THE LAND OF HIS
 PEOPLE.

CHAPTER III.

TOGETHER, AND ONE OF THEM DIE, AND HATH NO ISSUE, THE WIFE OF HIM WHO DIED SHALL NOT MARRY A MAN ABROAD, WHO IS NOT NEAR OF KIN. THE BROTHER OF HER HUSBAND SHALL GO IN UNTO HER, AND TAKE HER TO WIFE, AND COHABIT WITH HER; AND THE CHILD WHICH SHE SHALL BEAR SHALL GO BY THE NAME OF HIM WHO DIED, SO THAT HIS NAME SHALL NOT BE BLOTTED OUT FROM AMONG ISRAEL. AND IF ANY MAN DECLINE TO TAKE HIS BROTHER'S WIFE, THE WOMAN SHALL GO TO THE GATE, OF THE SENATE, AND SAY, MY HUSBAND'S BROTHER REFUSETH TO RAISE UP HIS BROTHER'S NAME IN ISRAEL. MY HUSBAND'S BROTHER HATH REFUSED. THEREUPON THE SENATE OF HIS CITY SHALL SEND FOR HIM, AND SAY TO HIM, THOU MUST STAND UP, AND SAY, I WILL NOT TAKE HER. UPON WHICH HIS BROTHER'S WIFE SHALL COME, IN THE PRESENCE OF THE SENATE, AND LOOSE ONE SHOE FROM HIS FOOT, AND SPIT BEFORE HIS FACE, AND ADDRESSING HIM, SAY, SO SHALL BE DONE TO THE MAN WHO WILL NOT BUILD UP HIS BROTHER'S HOUSE IN ISRAEL. AND HIS NAME SHALL BE CALLED IN ISRAEL, THE HOUSE OF HIM WHO HAD HIS SHOE LOOSED.

247. (Sec. 15.) IF ANY MAN DIE, AND HATH NO SON, YOU SHALL VEST HIS INHERITANCE IN HIS DAUGHTER; AND IF HE HATH NO DAUGHTER, YOU SHALL GIVE HIS INHERITANCE TO HIS BROTHER; AND IF HE HATH NO BROTHERS, YOU SHALL GIVE HIS INHERITANCE TO HIS FATHER'S BROTHER; AND IF THERE BE NO BROTHERS OF HIS FATHER, YOU SHALL GIVE THE INHERITANCE TO ONE OF HIS HOUSE, WHO IS THE NEAREST OF KIN TO HIM, OF HIS TRIBE, THAT HE MAY INHERIT WHAT BELONGED TO HIM.

248. (Sec. 16.) IF ANY MAN HATH TWO WIVES,

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AND ONE OF THEM BE BELOVED, AND THE OTHER HATED; AND BOTH THE BELOVED, AND THE HATED, BEAR HIM CHILDREN, AND THE SON OF THE HATED BE THE FIRST-BORN, HE SHALL NOT BE AT LIBERTY, WHEN HE BEQUEATHETH HIS SUBSTANCE TO HIS CHILDREN, TO GIVE THE RIGHT OF PRIMOGENITURE TO THE SON OF THE BELOVED, AND OVERLOOK THE SON OF THE HATED, WHO IS THE FIRST-BORN; BUT SHALL ACKNOWLEDGE THE SON OF THE HATED AS HIS FIRST-BORN, BY GIVING HIM A DOUBLE PORTION OF ALL THAT HE HATH, BECAUSE HE IS THE HEAD OF HIS CHILDREN, AND THE RIGHTS OF PRIMOGENITURE BELONG TO HIM.

CHAPTER IV.

249. (Sec. 17.) IF THY BROTHER, A HEBREW MAN, OR A HEBREW WOMAN, BE SOLD TO THEE, HE SHALL SERVE THEE SIX YEARS; AND ON THE SEVENTH THOU SHALT SEND HIM AWAY FROM THEE, FREE. AND WHEN THOU SHALT SEND HIM AWAY FREE FROM THEE, THOU SHALT NOT SEND HIM AWAY EMPTY. THOU SHALT FURNISH HIM LIBERALLY WITH PROVISION FOR THE JOURNEY, FROM THY FLOCK AND FROM THY CORN, AND THY WINE. ACCORDING AS THE LORD THY GOD HATH BLESSED THEE, THOU SHALT GIVE HIM; AND REMEMBER THAT THOU WAST A SERVANT IN THE LAND OF EGYPT, AND THAT THENCE THE LORD THY GOD REDEEMED THEE; THEREFORE I COMMAND THEE TO DO THIS THING. AND IF HE SHALL SAY TO THEE, I WILL NOT GO AWAY FROM THEE, BE CAUSE HE HATH LOVED THEE, AND THY FAMILY, AND IS WELL WITH

THEE; THEN THOU SHALT TAKE AN AWL, AND BORE HIS EAR AGAINST THE DOOR, AND HE SHALL BE THY SERVANT FOREVER. AND IN THE SAME MANNER THOU SHALT TREAT THY MAID SERVANT. IT SHALL NOT SEEM HARD TO THEE THAT THEY ARE LET GO FREE FROM THEE; FOR THEY HAVE SAVED THEE THE WAGES OF AN HIRELING. HE HATH SERVED THEE SIX YEARS.

250. (Sec. 18.) IF THOU PURCHASE A HEBREW SERVANT, HE SHALL SERVE THEE SIX YEARS, BUT IN THE SEVENTH YEAR HE SHALL GO OUT FREE WITHOUT RANSOM. IF HE CAME IN ALONE, HE SHALL GO OUT ALONE; BUT IF HIS WIFE CAME WITH HIM HIS WIFE SHALL GO OUT WITH HIM. AND IF HIS MASTER HATH GIVEN HIM A WIFE AND SHE HATH BORN HIM SONS OR DAUGHTERS, THE WIFE AND THE CHILDREN SHALL BELONG TO HIS MASTER, AND HE SHALL GO OUT ALONE. AND IF THE SERVANT SHALL ANSWER AND SAY, I LOVE MY MASTER AND MY WIFE AND MY CHILDREN, I WILL NOT GO AWAY FREE, HIS MASTER SHALL BRING HIM TO GOD'S COURT OF JUSTICE AND THERE LEAD HIM TO THE DOOR—TO THE DOORPOST, AND HIS MASTER SHALL BORE HIS EAR THROUGH WITH AN AWL AND HE SHALL SERVE HIM FOREVER.

251. (Sec. 19.) IF THY BROTHER WHO DWELLETH BY THEE BE HUMBLED, AND SOLD TO THEE, HE SHALL NOT SERVE THEE AS A SLAVE. HE SHALL BE WITH THEE AS A HIRELING, OR A SOJOURNER. UNTIL THE YEAR OF THE RELEASE HE SHALL WORK FOR THEE, AND IN THE YEAR OF THE RELEASE HE SHALL GO OUT, AND HIS CHILDREN WITH HIM, AND SHALL GO TO HIS OWN FAMILY—TO HIS PATERNAL POSSESSION HE SHALL HASTE AWAY. BECAUSE THEY ARE MY SERVANTS, WHOM I BROUGHT OUT OF THE LAND OF EGYPT; HE MUST NOT BE SOLD AS A SLAVE. THOU

SHALL NOT OVER BURTHEN HIM WITH TOIL, BUT FEAR
THE LORD THY GOD.

252. (Sec. 20.) IF A PROSELYTE, OR A SOJOURNER WHO IS WITH THEE, PROSPER, AND THY BROTHER, BEING POOR, BE SOLD TO THE PROSELYTE, OR TO THE STRANGER WHO IS WITH THEE, OR TO THE DESCENDANT OF THE PROSELYTE; AFTER HE IS SOLD HE SHALL HAVE A RIGHT TO BE REDEEMED. ONE OF HIS BRETHREN MAY REDEEM HIM, HIS UNCLE, OR HIS UNCLE'S SON, MAY REDEEM HIM, OR ANY OF HIS BLOOD RELATIONS, OF THE SAME TRIBE, MAY REDEEM HIM; AND IF HE BE ABLE HE MAY REDEEM HIMSELF. IN WHICH CASE HE SHALL SETTLE WITH HIM WHO PURCHASED HIM, FROM THE YEAR HE SOLD HIMSELF, TO THE YEAR OF THE RELEASE, AND THE PRICE OF HIS PURCHASE SHALL BE AS THE YEARLY WAGES OF A HIRED SERVANT FOR THE YEARS HE IS TO BE WITH HIM.

²AND IF ANY ONE HATH MANY YEARS TO SERVE, FOR THEM HE SHALL PAY THE RATES OF REDEMPTION, ON ACCOUNT OF THE MONEY PAID FOR HIM; AND IF BUT FEW YEARS REMAIN TO THE YEAR OF RELEASE, HE SHALL SETTLE WITH HIM ACCORDING TO THOSE YEARS, AND PAY THE RATES OF HIS REDEMPTION. AS A SERVANT HIRED FROM YEAR TO YEAR, HE SHALL BE WITH HIM; AND THOU SHALT NOT SUFFER HIM TO BE OPPRESSED WITH LABOUR IN THY SIGHT. IF HE BE NOT REDEEMED IN ANY OF THESE WAYS, IN THE YEAR OF THE RELEASE HE SHALL GO OUT, AND HIS CHILDREN WITH HIM.

253. (Sec. 21.) THE MALE AND FEMALE SLAVES, WHOM THOU MAYST HAVE, MUST BE OF THE NATIONS AROUND THEE. OF THEM YOU MAY PURCHASE A MALE OR A FEMALE SLAVE; OR OF THE CHILDREN OF

STRANGERS WHO SOJOURN AMONG YOU—OF THEM YOU MAY PURCHASE AND OF THEIR RELATIONS WHO MAY BE BORN IN YOUR LAND. LET THEM BE YOUR PROPERTY, AND DIVIDE THEM AMONG YOUR CHILDREN AFTER YOU, AND THEY SHALL BE YOUR SLAVES FOR LIFE: BUT OF YOUR BRETHREN, THE CHILDREN OF ISRAEL, ONE SHALL NOT RULE OVER ANOTHER WITH RIGOUR.

254. (Sec. 22.) IF ANY MAN LIE CARNALLY WITH A WOMAN, AND SHE BE A SERVANT BETROTHED TO A MAN, AND HATH NOT BEEN REDEEMED, NOR HAD HER FREEDOM GRANTED HER, THEY SHALL BE CHASTISED, BUT SHALL NOT BE PUT TO DEATH, BECAUSE SHE WAS NOT SET FREE.

255. (Sec. 23.) IF A MAN SMITE HIS MAN SERVANT OR HIS MAID SERVANT WITH A STAFF, AND THE SERVANT DIE UNDER HIS HAND, VENGEANCE SHALL BE TAKEN BY JUDICIAL PROCESS; BUT IF THE SERVANT LIVE A DAY OR TWO, LET NO VENGEANCE BE TAKEN, FOR HE IS HIS MONEY.

256. (Sec. 24.) IF A MAN SMITE THE EYE OF A MAN SERVANT, OR THE EYE OF A MAID SERVANT; AND IT BECOME BLIND, HE SHALL SET THEM FREE FOR THEIR EYE'S SAKE. AND IF HE BEAT OUT THE TOOTH OF A MAN SERVANT, OR THE TOOTH OF A MAID SERVANT, HE SHALL SET THEM FREE FOR THEIR TOOTH'S SAKE.

257. (Sec. 25.) THOU SHALT NOT DELIVER UP TO HIS MASTER, A SERVANT WHO HATH FLED TO THEE, FROM HIS MASTER. HE SHALL DWELL AMONG YOU WHEREVER HE PLEASETH. THOU SHALT NOT AFFLICT HIM.

TITLE VIII.

CHAPTER I.

258. (Sec. 1.) THOU SHALT NOT REVILE GODS NOR SPEAK EVIL OF THE RULER OF THY PEOPLE.

259. (Sec. 2.) THOU SHALT NOT GO ABOUT WITH DECEIT AMONG THY NATION.

260. (Sec. 3.) THOU SHALT NOT CURSE THE DEAF, NOR LAY A STUMBLING BLOCK BEFORE THE BLIND.

261. (Sec. 4.) CURSED HE WHO LEADETH THE BLIND OUT OF THE WAY.

262. (Sec. 5.) THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE; THOU SHALT NOT COVET THY NEIGHBOUR'S HOUSE, NOR HIS FIELD, NOR HIS MAN SERVANT, NOR HIS MAID SERVANT, NOR HIS OX, NOR HIS ASS, NOR ANY OF HIS CATTLE, NOR ANYTHING BELONGING TO THY NEIGHBOUR.

263. (Sec. 6.) THOU SHALT NOT HATE THY BROTHER IN THY HEART.

264. (Sec. 7.) THOU SHALT NOT SET THYSELF AGAINST THE BLOOD OF THY NEIGHBOUR.

265. (Sec. 8.) YOU SHALL NOT ACCUSE YOUR BROTHER FOR TRIFLES.

266. (Sec. 9.) THOU SHALT NOT BEAR A GRUDGE AGAINST THE CHILDREN OF THY PEOPLE; BUT THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.

267. (Sec. 10.) WITH REBUKE THOU SHALT CORRECT THY NEIGHBOUR, AND NOT CONTRACT GUILT ON HIS ACCOUNT; BUT LET NOT THY HAND TAKE VENGEANCE.

268. (Sec. 11.) THOU SHALT NOT INJURE THY

269. (Sec. 12.) THOU SHALT NOT REMOVE THE BOUNDARIES OF THY NEIGHBOUR.

270. (Sec. 13.) CURSED HE WHO REMOVETH HIS NEIGHBOUR'S LAND MARK.

271. (Sec. 14.) A WIDOW AND AN ORPHAN YOU SHALL NOT AFFLICT. IF YOU IN ANYWISE AFFLICT THEM AND THEY CRY TO ME, I WILL HEAR THEIR VOICE AND MY WRATH WILL BE KINDLED, AND I WILL SLAY YOU WITH THE SWORD, AND YOUR WIVES SHALL BE WIDOWS AND YOUR CHILDREN FATHERLESS.

272. (Sec. 15.) WHEN THOU SEEST THY BROTHER'S OX OR SHEEP GOING ASTRAY, THOU MUST NOT OVERLOOK THEM. THOU SHALT SURELY BRING THEM BACK TO THY BROTHER, AND RESTORE THEM TO HIM. AND IF THY BROTHER BE NOT NEAR THEE, AND THOU DOST NOT KNOW HIM; THOU SHALT TAKE THEM HOME TO THY HOUSE; AND THEY SHALL BE WITH THEE, UNTIL THY BROTHER SEEK THEM; THEN THOU SHALT RESTORE THEM TO THY BROTHER. IN LIKE MANNER THOU SHALT DO WITH HIS ASS, AND IN LIKE MANNER WITH HIS RAIMENT, AND IN LIKE MANNER WITH EVERY THING WHICH THY BROTHER HATH LOST. WHATEVER HATH BEEN LOST BY HIM, IF THOU FIND IT THOU MUST NOT OVERLOOK IT. WHEN THOU SEEST THY BROTHER'S ASS, OR HIS OX, FALLEN IN THE WAY, THOU MUST NOT OVERLOOK THEM; THOU SHALT HELP HIM TO LIFT THEM UP.

273. (Sec. 16.) IF THOU MEET THE OX OF THY ENEMY OR HIS ASS GOING ASTRAY THOU SHALT TURN IT BACK AND RESTORE IT TO HIM. AND IF THOU SEEST THINE ENEMY'S ASS FALLEN UNDER HIS BURDEN THOU SHALT NOT PASS IT BY, BUT SHALT RAISE IT UP WITH ITS LOAD.

274. (Sec. 17.) THOU SHALT NOT WITHHOLD THE WAGES OF A POOR AND NEEDY MAN, WHETHER HE BE ONE OF THY BRETHREN, OR OF THE STRANGERS WHO ARE IN THY CITIES. THOU SHALT PAY HIM HIS WAGES ON THE VERY DAY: LET NOT THE SUN SET UPON IT. FOR HE IS POOR, AND DEPENDETH ON IT; AND HE WILL CRY TO THE LORD AGAINST THEE, AND IT WILL BE A SIN IN THEE.

275. (Sec. 18.) THE WAGES OF A HIRELING SHALL NOT REMAIN WITH THEE TILL THE MORNING.

CHAPTER III.

276. (Sec. 19.) IF THEN THERE CHANCE TO BE AMONG YOU A NEEDY PERSON—ONE OF THY BRETHREN, IN ONE OF THY CITIES IN THE LAND WHICH THE LORD THY GOD GIVETH THEE, THOU SHALT NOT HARDEN THY HEART, NOR SHUT THY HAND FROM THY BROTHER WHO IS IN WANT. THOU SHALT OPEN THY HANDS LIBERALLY TO HIM, AND LEND HIM WHAT HE IS IN WANT OF, ACCORDING TO HIS NECESSITY. TAKE HEED TO THYSELF THAT THERE BE NOT A LURKING THOUGHT IN THY HEART—A WICKED SUGGESTION, SAYING, THE SEVENTH YEAR, THE YEAR OF REMISSION IS NEAR AT HAND. WHEN THOU SHALT LOOK WITH AN EVIL EYE AT THY BROTHER WHO IS IN WANT, AND NOT GIVE HIM, HE WILL CRY TO THE LORD AGAINST THEE, AND IT WILL BE A GREAT SIN IN THEE. THOU SHALT SURELY GIVE HIM, AND LEND HIM FREELY, WHAT HE

IS IN WANT OF, ACCORDING TO HIS NECESSITY. AND THOU SHALT NOT BE GRIEVED AT HEART WHEN THOU GIVEST TO HIM; FOR ON THIS ACCOUNT THE LORD THY GOD WILL BLESS THEE IN ALL THY WORKS, AND IN ALL THE LABOURS OF THY HANDS. BECAUSE THY LAND MAY NEVER BE WITHOUT SOME INDIGENT PERSON IN IT, THEREFORE I GIVE THEE A CHARGE TO DO THIS THING, SAYING, THOU SHALT OPEN THY HANDS LIBERALLY TO THY BROTHER WHO IS IN WANT, AND TO THE NEEDY IN THY LAND.

277. (Sec. 20.) IF THY BROTHER WHO IS WITH THEE BECOME POOR AND DISTRESSED IN HIS CIRCUMSTANCES WHEN NEAR THEE, THOU SHALT HELP HIM, AS A PROSELYTE OR A SOJOURNER, AND THY BROTHER SHALL LIVE WITH THEE. THOU SHALT NOT TAKE FROM HIM USURY OR INCREASE, BUT THOU SHALT FEAR THY GOD, I, THE LORD; AND THY BROTHER SHALL LIVE WITH THEE. THOU SHALT NOT LEND HIM THY MONEY ON USURY, NOR GIVE HIM THY VICTUALS FOR AN INCREASE.

278. (Sec. 21.) THOU SHALT NOT TAKE INTEREST OF THY BROTHER, FOR MONEY, NOR FOR VICTUALS, NOR FOR ANY THING WHICH THOU MAYST LEND HIM. TO A STRANGER THOU MAYST LEND ON INTEREST; BUT TO THY BROTHER THOU SHALT NOT LEND ON INTEREST.

279. (Sec. 22.) IF THOU LEND MONEY TO THY BROTHER, WHO IS NEAR THEE AND IN WANT; THOU SHALT NOT BE RIGOROUS WITH HIM, NOR CHARGE HIM INTEREST. AND IF THOU HAST TAKEN THE MANTLE OF THY NEIGHBOUR AS A PLEDGE, THOU SHALT RESTORE IT TO HIM BEFORE THE SETTING OF THE SUN; FOR IT IS HIS COVERING. THIS MANTLE IS THE ONLY COVERING OF HIS NAKEDNESS. IN WHAT CAN HE SLEEP? IF

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THEREFORE HE CRY TO ME, I WILL HEAR HIM; FOR I AM
MERCIFUL.

280. (Sec. 23.) IF A DEBT OF ANY KIND BE DUE TO
THEE FROM THY NEIGHBOUR, THOU SHALT NOT GO
INTO HIS HOUSE TO TAKE HIS PLEDGE. THOU SHALT
STAND WITHOUT, AND THE MAN WHO IS THY DEBTOR
SHALL BRING THE PLEDGE OUT TO THEE. AND IF THE
MAN BE VERY POOR, THOU SHALT NOT GO TO SLEEP
WITH HIS PLEDGE. THOU SHALT SURELY RESTORE HIM
HIS PLEDGE AT THE GOING DOWN OF THE SUN.

281. (Sec. 24.) THOU SHALT NOT TAKE IN PLEDGE
AN UPPER, NOR A LOWER MILSTONE, FOR THIS IS
TAKING A MAN'S LIFE IN PLEDGE.

282. (Sec. 25.) THOU SHALT NOT TAKE THE
GARMENT OF A WIDOW IN PLEDGE.

TITLE IX.

CHAPTER I.

283. (Sec. 1.) SEND OUT OF THE CAMP EVERY ONE WHO IS A LEPER, AND EVERY ONE WHO HATH A GONORRHEA [MORBID VENEREAL DISCHARGE], AND EVERY ONE WHO IS DEFILED BY THE DEAD; WHETHER MALE OR FEMALE, SEND THEM OUT OF THE CAMP, THAT THEY MAY NOT DEFILE THEIR CAMPS.

284. (Sec. 2.) IF ANY MAN HATH, ON THE OUTER COAT OF THE SKIN, A REMARKABLE SWELLING, VERY WHITE, AND THERE BE A TOUCH OF THE LEPROSY [COMPREHENSIVE TERM FOR SKIN DISEASES] ON THE OUTER COAT OF HIS SKIN, HE SHALL BE BROUGHT TO THE PRIESTS: AND THE PRIESTS SHALL LOOK AT THE TOUCH ON THE OUTER COAT OF HIS SKIN; AND IF THE HAIR IN THE TOUCH BE TURNED WHITE, AND THE APPEARANCE OF THE TOUCH BE DEEPER THAN THE OUTER SKIN, IT IS A TOUCH OF THE LEPROSY. AND WHEN THE PRIEST SHALL SEE THIS, HE SHALL PRONOUNCE HIM UNCLEAN. BUT THOUGH THE WHITENESS BE EXCEEDINGLY BRIGHT ON THE OUTER COAT OF THE SKIN, IF THE APPEARANCE OF IT BE NOT DEEPER THAN THE OUTER COAT, AND THE HAIR THEREOF BE NOT TURNED WHITE, BUT IS OF A DUSKY COLOUR; THE PRIEST SHALL SET APART THE PATIENT SEVEN DAYS.

²AND ON THE SEVENTH DAY THE PRIEST SHALL VIEW THE TOUCH; AND IF THE TOUCH STILL REMAINETH BEFORE HIM, BUT HATH NOT SPREAD ON THE OUTER SKIN, THE PRIEST SHALL SET HIM APART

SEVEN DAYS MORE. AND ON THE SEVENTH DAY THE PRIEST SHALL LOOK ON HIM AGAIN, AND IF THE TOUCH BE LANGUID, AND HATH NOT SPREAD ON THE OUTER SKIN, THE PRIEST SHALL PRONOUNCE HIM CLEAN; FOR IT IS BUT A MARK. AND HAVING WASHED HIS CLOTHES, HE SHALL BE CLEAN. BUT IF THE MARK ON THE OUTER SKIN SHALL CHANGE, AND SPREAD, AFTER THE PRIEST VIEWED HIM FOR THE PURPOSE OF PRONOUNCING HIM CLEAN, HE SHALL AGAIN APPEAR BEFORE THE PRIEST, AND THE PRIEST SHALL VIEW HIM; AND IF THE MARK HATH SPREAD ON THE SKIN, THE PRIEST SHALL PRONOUNCE HIM UNCLEAN. IT IS A LEPROSY.

285. (Sec. 3.) WHEN ANY MAN HATH A TOUCH OF THE LEPROSY, HE SHALL COME TO THE PRIEST; AND THE PRIEST SHALL VIEW IT: AND IF THERE BE A WHITE SWELLING ON THE OUTER SKIN, AND IT HATH CHANGED THE HAIR, AND THERE BE SOME RAW FLESH IN THE SWELLING, IT IS AN INVETERATE LEPROSY IN THE OUTER SKIN OF THE FLESH, AND THE PRIEST SHALL PRONOUNCE HIM UNCLEAN, AND SET HIM APART, FOR HE IS UNCLEAN. BUT IF THE LEPROSY HATH FORMED AN FLUORESCENCE ON THE OUTER SKIN, AND COVERED THE WHOLE SKIN OF THE PATIENT FROM HEAD TO FOOT, WHEREVER THE PRIEST LOOKETH: AND THE PRIEST SHALL LOOK AND SEE THAT THE LEPROSY HATH COVERED THE WHOLE SKIN OF THE FLESH, THE PRIEST SHALL PRONOUNCE HIM CLEAN. BECAUSE IT HATH TURNED ALL WHITE IT IS CLEAN. BUT WHENEVER RAW FLESH APPEARETH ON HIM HE SHALL BECOME UNCLEAN. WHEN THE PRIEST SHALL SEE THE RAW FLESH, THAT RAW FLESH SHALL ANNOUNCE HIM UNCLEAN; FOR HE IS UNCLEAN. IT IS A LEPROSY. BUT IF THE RAW FLESH STOP, AND

TURN WHITE, HE SHALL COME TO THE PRIEST. AND WHEN THE PRIEST SHALL LOOK, AND SEE THAT THE TOUCH IS TURNED WHITE, THE PRIEST SHALL PRONOUNCE HIM CLEAN. IN REGARD TO THE TOUCH HE IS CLEAN.

286. (Sec. 4.) IF THE FLESH AT THE OUTER SKIN HATH BEEN A BOIL, AND HEALED, AND IN THE PLACE OF THE BOIL THERE BE A WHITE SWELLING OF A VERY SHINING WHITENESS OR REDNESS, HE SHALL APPEAR BEFORE THE PRIEST; AND WHEN THE PRIEST SHALL SEE THAT THE APPEARANCE IS DEEPER THAN THE OUTER SKIN, AND THAT THE HAIR IS CHANGED WHITE, THE PRIEST SHALL PRONOUNCE HIM UNCLEAN, FOR IT IS A LEPROSY; IT HATH BROKEN OUT IN THE BOIL. BUT IF THE PRIEST SHALL SEE THAT THERE IS NO WHITE HAIR IN IT, AND THAT IT IS NOT DEEPER THAN THE OUTER SKIN, AND THE HAIR IS OF A DUSKISH COLOUR, THE PRIEST SHALL SET HIM APART SEVEN DAYS. AND IF IT ACTUALLY SPREAD OF THE SKIN, THE PRIEST SHALL PRONOUNCE HIM UNCLEAN. IT IS A TOUCH OF THE LEPROSY. IT HATH BROKEN OUT IN THE BOIL. BUT IF THE BRIGHTNESS CONTINUETH IN ITS PLACE AND IS NOT SPREAD; IT IS THE EFFECT OF THE BOIL AND THE PRIEST SHALL PRONOUNCE HIM CLEAN.

287. (Sec. 5.) IF THE FLESH HATH BEEN A BURN OF FIRE, AND THE BURN WHEN HEALED BECOME REMARKABLY SPLENDENT, WHITISH, REDDISH, OR VERY WHITE, THE PRIEST SHALL VIEW IT: AND IF THE WHITE HAIR HATH CHANGED TO A SHINNING WHITENESS, AND THE APPEARANCE IS DEEPER THAN THE SKIN, IT IS A LEPROSY. IT HATH BROKEN OUT IN THE BURN. SO THE PRIEST SHALL PRONOUNCE HIM UNCLEAN. IT IS A TOUCH OF THE LEPROSY. BUT IF THE PRIEST SEE THAT THERE IS NO WHITE HAIR IN THE

BRIGHT SPOT, AND THAT IT IS NOT DEEPER THAN THE SKIN, BUT IS OF A BROWNISH COLOUR, THE PRIEST SHALL SET HIM APART SEVEN DAYS; AND ON THE SEVENTH DAY THE PRIEST SHALL VIEW HIM; AND IF IT HATH ACTUALLY SPREAD ON THE SKIN, THE PRIEST SHALL PRONOUNCE HIM UNCLEAN. IT IS A TOUCH OF THE LEPROSY. IT HATH BROKEN OUT IN THE BLISTER. BUT IF THE SHINING SPOT REMAINETH IN ITS PLACE, AND HATH NOT SPREAD ON THE SKIN, AND THE HAIR BE OF A BROWNISH COLOUR, IT IS THE EFFECT OF THE BURN, AND THE PRIEST SHALL PRONOUNCE HIM CLEAN; FOR IT IS THE SCAR OF THE BURN.

288. (Sec. 6.) IF ANY MAN OR WOMAN HATH A TOUCH OF THE LEPROSY IN THE HEAD OR ON THE CHIN, THE PRIEST SHALL VIEW THE TOUCH; AND IF HE PERCEIVE THAT THE APPEARANCE OF THE TOUCH IS DEEPER THAN THE SKIN, AND THAT THE HAIR IN IT IS THIN, AND OF A YELLOWISH COLOUR, THE PRIEST SHALL PRONOUNCE THE PERSON UNCLEAN. IT IS A SCALD, A LEPROSY OF THE HEAD, OR A LEPROSY OF THE CHIN. BUT IF THE PRIEST, UPON VIEWING THE TOUCH OF THE SCALD, SEE THAT THE APPEARANCE OF IT IS NOT DEEPER THAN THE SKIN, AND THAT THE HAIR IN IT IS NOT OF A YELLOWISH COLOUR, THE PRIEST SHALL SET APART THE PERSON WHO HATH THE TOUCH OF THE SCALD, SEVEN DAYS. AND ON THE SEVENTH DAY THE PRIEST SHALL VIEW THE TOUCH; AND IF THE SCALD HATH NOT SPREAD, AND THERE BE NO YELLOWISH HAIR IN IT, AND THE APPEARANCE OF THE SCALD IS NOT DEEPER THAN THE SKIN; THEN THE SKIN MUST BE SHAVED; BUT THE SCALD MUST NOT BE SHAVED, AND THE PRIEST SHALL SET APART THE SCALD SEVEN DAYS MORE.

²AND ON THE SEVENTH DAY, IF THE PRIEST, UPON

VIEWING THE SCALD SEE THAT THE SCALD HATH NOT SPREAD ON THE SKIN AFTER THE PATIENT WAS SHAVED, AND THAT THE APPEARANCE OF THE SCALD IS NOT DEEPER THAN THE SKIN, THE PRIEST SHALL PRONOUNCE HIM CLEAN; AND, HAVING WASHED HIS CLOTHES HE SHALL BE CLEAN. BUT IF THE SCALD SPREAD ON THE SKIN AFTER THE PERSON HATH BEEN PRONOUNCED CLEAN, AND THE PRIEST, UPON VIEWING IT, SHALL SEE THAT THE SCALD HATH SPREAD ON THE SKIN, THE PRIEST SHALL EXAMINE NO FARTHER ABOUT THE YELLOW HAIR, FOR HE IS UNCLEAN. BUT, IF UPON HIS VIEWING IT, THE SCALD CONTINUETH IN ITS PLACE, AND THE BLACK HAIR GROW IN IT, THE SCALD IS HEALED. HE IS CLEAN, AND THE PRIEST SHALL PRONOUNCE HIM CLEAN.

289. (Sec. 7.) IF ANY MAN OR WOMAN HATH SHINING SPOTS ON THE SKIN OF THE FLESH, OF A SHINING WHITENESS; AND THE PRIEST, UPON VIEWING IT, SEE IN THE SKIN OF THE FLESH SPOTS OF A SHINING WHITENESS, IT IS A KIND OF LEUCOPHLEGMACY; IT SPRINGETH UP IN THE SKIN OF THE FLESH; HE IS CLEAN.

290. (Sec. 8.) IF ANY PERSON'S HEAD SHED ITS HAIR, THOUGH HE BE BALD HE IS CLEAN. AND IF HIS HEAD SHED ITS HAIR BEFORE, HE IS FOREHEAD BALD, YET HE IS CLEAN. BUT, IF ON THE BALD HEAD, OR BALD FOREHEAD, THERE COME A WHITE OR RED SPOT, IT IS A LEPROSY IN THE BALD HEAD, OR BALD FOREHEAD. AND IF THE PRIEST, UPON VIEWING, SEE THAT THE APPEARANCE OF THE SPOT IS WHITE, OR REDDISH, IN THE BALD HEAD, OR BALD FOREHEAD, LIKE THE APPEARANCE OF THE LEPROSY IN THE SKIN OF THE FLESH, HE IS A LEPROUS MAN, THE PRIEST SHALL INSTANTLY PRONOUNCE HIM UNCLEAN. THE

291. (Sec. 9.) THE LEPER WHO HATH THE TOUCH, MUST HAVE HIS CLOTHES RENT, AND HIS HEAD UNCOVERED, BUT HE MUST COVER HIS MOUTH, AND HE SHALL BE PROCLAIMED UNCLEAN. ALL THE TIME A TOUCH SHALL BE UPON HIM, BEING UNCLEAN, HE SHALL BE UNCLEAN, HE SHALL DWELL ALONE BY HIMSELF. HIS ABODE SHALL BE WITHOUT THE CAMP.

292. (Sec. 10.) THIS IS THE LAW OF THE LEPER. WHENEVER HE IS CLEANSED HE SHALL BE BROUGHT BEFORE THE PRIEST. THE PRIEST SHALL GO OUT OF THE CAMP; AND IF UPON LOOKING, THE PRIEST SEE THAT THE TOUCH OF THE LEPROSY IS HEALED IN THE LEPER, HE WHO IS CLEANSED SHALL WASH HIS CLOTHES, AND SHAVE OFF ALL HIS HAIR, AND WASH HIMSELF WITH WATER; AND HE SHALL BE CLEAN; AND AFTER THIS HE MAY COME INTO THE CAMP; BUT HE MUST TARRY ABROAD, OUT OF HIS OWN HOUSE, SEVEN DAYS. AND ON THE SEVENTH DAY HE SHALL SHAVE OFF ALL THE HAIR ON HIS HEAD, AND BEARD, AND HIS EYEBROWS; AND HAVING SHAVED OFF ALL HIS HAIR, HE SHALL WASH HIS CLOTHES, AND HIS BODY WITH WATER, AND HE SHALL BE CLEAN.

CHAPTER II.

293. (Sec. 11.) IF ANY WOMAN HATH AN EFFLUX, AND IT BE IN HER BODY, SHE SHALL CONFINE HERSELF SEVEN DAYS TO HER PECULIAR SEAT. EVERYONE WHO TOUCHETH HER SHALL BE UNCLEAN UNTIL THE EVENING. AND EVERYTHING ON WHICH SHE LIETH DURING HER STATE OF SEPARATION SHALL BE

UNCLEAN; AND EVERYTHING ON WHICH SHE SHALL SIT, SHALL BE UNCLEAN. AND WHOEVER TOUCHETH HER BED SHALL WASH HIS CLOTHES, AND WASH HIMSELF WITH WATER, AND BE UNCLEAN UNTIL EVENING. AND WHOEVER TOUCHETH ANY THING ON WHICH SHE SAT, SHALL WASH HIS CLOTHES, AND WASH HIMSELF WITH WATER, AND BE UNCLEAN UNTIL EVENING. WHETHER SHE BE IN BED, OR ON ANY SEAT WHEREON SHE MAY SIT, WHEN ONE TOUCHETH HER, HE SHALL BE UNCLEAN UNTIL EVENING. BUT IF ANYONE LIE DOWN WITH HER, AND HER UNCLEANNESS IS UPON HIM, HE SHALL BE UNCLEAN SEVEN DAYS; AND EVERY BED ON WHICH HE MAY LIE, SHALL BE UNCLEAN.

294. (Sec. 12.) IF ANY WOMAN HATH AN EFFLUX OF BLOOD MANY DAYS, OUT OF THE TIME OF HER SEPARATION; OR IF IT CONTINUE BEYOND THE TIME OF HER SEPARATION, ALL THE DAYS OF THE ISSUE OF UNCLEANNESS, SHALL BE LIKE THE DAYS OF HER SEPARATION. SHE SHALL BE UNCLEAN; AND EVERY BED ON WHICH SHE MAY LIE DURING THE ISSUE, SHALL BE TO HER LIKE HER BED OF SEPARATION. AND EVERY SEAT ON WHICH SHE MAY SIT, SHALL BE UNCLEAN ACCORDING TO THE UNCLEANNESS OF HER SEPARATE STATE. EVERYONE WHO TOUCHETH HER SHALL BE UNCLEAN, AND SHALL WASH HIS CLOTHES, AND WASH HIS BODY WITH WATER, AND BE UNCLEAN UNTIL EVENING. AND WHEN SHE IS CLEAR OF HER DISORDER SHE SHALL RECKON FOR HERSELF SEVEN DAYS, AND AFTER THAT SHE SHALL BE CLEAN.

295. (Sec. 13.) THOU SHALT NOT APPROACH TO A WIFE DURING THE TIME OF HER SEPARATION FOR UNCLEANNESS, TO UNCOVER HER NAKEDNESS.

296. (Sec. 14.) IF ANY MAN LIE WITH HIS WIFE

DURING HER INFIRMITY, AND UNCOVER HER NAKEDNESS, HE HATH UNCOVERED HER FOUNTAIN, AND SHE HATH DISCOVERED HER MENSTRUAL EFFLUX; THEY SHALL BOTH BE CUT OFF FROM THEIR FAMILY.

297. (Sec. 15.) WHEN A WOMAN HATH CONCEIVED, AND BROUGHT FORTH A MALE, SHE SHALL BE UNCLEAN SEVEN DAYS. DURING HER DAYS OF SEPARATION FOR HER LYING IN SHE SHALL BE UNCLEAN. AND ON THE EIGHT DAY SHE SHALL CIRCUMCISE THE FLESH OF HIS FORESKIN, AND CONTINUE THIRTY-THREE DAYS IN HER IMPURITY. SHE SHALL NOT TOUCH ANYTHING THAT IS HALLOWED, NOR COME TO THE SANCTUARY, UNTIL THE DAYS OF HER PURIFICATION BE COMPLETED. BUT IF SHE HATH BROUGHT FORTH A FEMALE, SHE SHALL BE UNCLEAN TWICE SEVEN DAYS FOR HER LYING IN, AND SHALL CONTINUE SIXTY-SIX DAYS IN HER IMPURITY.

298. (Sec. 16.) IF ANY MAN HATH AN EFFLUX FROM HIS BODY; BECAUSE OF HIS EFFLUX HE IS UNCLEAN, AND THIS IS THE LAW TOUCHING HIS UNCLEANNESS. IF HIS EFFLUX BE A GONORRHEA, THIS IS AN UNCLEANNESS IN HIM. SO LONG AS HIS GONORRHEA CONTINUETH, IT IS HIS UNCLEANNESS. EVERY BED ON WHICH SUCH A ONE LIETH IS UNCLEAN; AND EVERY SEAT WHEREON HE SHALL SIT, SHALL BE UNCLEAN. AND WHOEVER SHALL TOUCH HIS BED MUST WASH HIS CLOTHES, AND WASH HIMSELF WITH WATER, AND SHALL BE UNCLEAN UNTIL THE EVENING. AND WHOEVER SITTETH ON THE SEAT WHEREON HE SAT, SHALL WASH HIS CLOTHES, AND WASH HIMSELF WITH WATER, AND BE UNCLEAN UNTIL THE EVENING. AND WHOEVER TOUCHETH HIS FLESH, SHALL WASH

HIS CLOTHES, AND WASH HIMSELF WITH WATER, AND BE UNCLEAN UNTIL THE EVENING. AND IF HE SPIT ON WHO IS CLEAN, THE PERSON WHO WAS CLEAN SHALL WASH HIS CLOTHES, AND WASH HIMSELF WITH WATER, AND BE UNCLEAN UNTIL THE EVENING.

²AND EVERY SADDLE OF AN ASS ON WHICH HE SHALL RIDE, SHALL BE UNCLEAN UNTIL EVENING. AND WHOEVER TOUCHETH ANY THINGS WHICH WERE UNDER HIM, SHALL BE UNCLEAN UNTIL EVENING. AND WHOEVER CARRIETH THEM SHALL WASH HIS CLOTHES, AND WASH HIMSELF WITH WATER, AND BE UNCLEAN UNTIL EVENING. AND EVERYONE WHOM HE HATH THE GONORRHEA TOUCHETH, WITHOUT WASHING HIS HANDS, SHALL WASH HIS CLOTHES, AND WASH HIMSELF WITH WATER, AND BE UNCLEAN UNTIL EVENING. AND EVERY EARTHEN VESSEL WHICH HE SHALL TOUCH SHALL BE BROKEN; BUT A VESSEL OF WOOD SHALL BE WASHED WITH WATER, AND SHALL BE CLEAN. AND WHEN HE IS CLEAN OF HIS DISORDER, HE SHALL RECKON FOR HIMSELF SEVEN DAYS FOR HIS PURIFICATION, AND HE SHALL WASH HIS CLOTHES, AND WASH HIS BODY WITH WATER, AND HE SHALL BE CLEAN.

299. (Sec. 17.) IF ANY MAN'S SEED GO FROM HIM BY COPULATION, HE SHALL WASH HIS WHOLE BODY WITH WATER, AND BE UNCLEAN UNTIL EVENING. AND EVERY GARMENT, AND EVERY SKIN ON WHICH THE SEMINAL MATTER MAY BE, SHALL BE WASHED WITH WATER, AND BE UNCLEAN UNTIL THE EVENING. AND WITH RESPECT TO A WOMAN, IF ANY MAN LIE CARNALLY WITH HER, THEY SHALL WASH THEMSELVES WITH WATER, AND BE UNCLEAN UNTIL THE EVENING.

CHAPTER III.

300. (Sec. 18.) WHOEVER TOUCHETH THE DEAD BODY OF A MAN SHALL BE UNCLEAN SEVEN DAYS. IF ANY MAN DIE IN A HOUSE, EVERY ONE WHO GOETH INTO THE HOUSE, AND ALL THE THINGS IN THE HOUSE, SHALL BE UNCLEAN SEVEN DAYS. AND EVERY OPEN VESSEL WHICH HATH NOT A COVER FASTENED ON IT, IS UNCLEAN. EVERY ONE WHO, IN THE OPEN FIELD, TOUCHETH ONE SLAIN, OR DEAD, OR A HUMAN BONE, OR A GRAVE, SHALL BE UNCLEAN SEVEN DAYS. AND ON THE SEVENTH DAY HE SHALL PURIFY HIMSELF, AND WASH HIS CLOTHES, AND WASH HIMSELF WITH WATER, AND BE UNCLEAN UNTIL EVENING.

301. (Sec. 19.) IF ANY OF THOSE BEASTS WHICH YOU MAY LAWFULLY EAT SHOULD HAPPEN TO DIE, HE WHO TOUCHETH THEIR DEAD CARCASSES SHALL BE UNCLEAN UNTIL EVENING. AND HE WHO EATETH OF THEIR CARCASSES SHALL WASH HIS CLOTHES, AND BE UNCLEAN UNTIL EVENING. AND HE WHO CARRIETH ANY OF THEIR CARCASSES SHALL WASH HIS CLOTHES, AND WASH HIMSELF WITH WATER, AND BE UNCLEAN UNTIL EVENING.

302. (Sec. 20.) EVERY FLYING REPTILE WHICH HATH FOUR FEET IS AN ABOMINATION TO YOU. WITH THEM YOU MUST NOT DEFILE YOURSELVES. WHOSOEVER TOUCHETH THEIR DEAD CARCASSES SHALL BE UNCLEAN UNTIL THE EVENING. AND WHOEVER CARRIETH ANY OF THEIR CARCASSES SHALL WASH HIS CLOTHES, AND BE UNCLEAN UNTIL EVENING. AND AMONG ALL THE BEASTS WHATEVER HATH A HOOF PARTED IN TWO—A HOOF DIVIDED INTO TWO HOOFS, BUT CHEWETH NOT THE CUD, SHALL BE

UNCLEAN TO YOU. AND WHOEVER TOUCHETH THEIR
CARCASSES SHALL BE UNCLEAN UNTIL EVENING.

²AND EVERY BEAST WHICH WALKETH ON PAWS
AMONG ALL THE BEASTS WHICH WALK ON FOUR FEET,
IS UNCLEAN TO YOU. WHOEVER TOUCHETH THEIR
CARCASSES SHALL BE UNCLEAN UNTIL THE EVENING.
AND HE WHO CARRIETH ANY OF THEIR CARCASSES
SHALL WASH HIS CLOTHES, AND BE UNCLEAN UNTIL
THE EVENING. THESE ARE UNCLEAN TO YOU. AND OF
THE REPTILES WHICH ARE ON THE EARTH, THESE ARE
UNCLEAN TO YOU—THE WEASEL, AND THE MOUSE,
AND THE TORTOISE, AND THE SHREW, AND THE
CHAMELEON, AND THE SPIDER, AND THE LIZARD, AND
THE MOLE. THESE ARE UNCLEAN TO YOU ABOVE ALL
THE REPTILES WHICH ARE ON THE EARTH. WHOEVER
TOUCHETH THEM WHEN DEAD, SHALL BE UNCLEAN
UNTIL THE EVENING. AND UPON WHATSOEVER ANY
OF THEM, WHEN DEAD, SHALL FALL, IT SHALL BE
UNCLEAN; WHETHER IT BE A VESSEL OF WOOD, OR A
GARMENT, OR A SACK, EVERY UTENSIL IN WHICH ANY
WORK IS DONE SHALL BE PLUNGED IN WATER, AND
SHALL BE UNCLEAN UNTIL EVENING. THEN IT SHALL
BE CLEAN.

³AND IF ANY OF THEM FALL INTO A VESSEL MADE
OF CLAY, ALL THAT IS IN IT SHALL BE UNCLEAN, AND
IT SHALL BE BROKEN; AND EVERY KIND OF MEAT
WHICH IS EATABLE, UPON WHICH WATER OUT OF IT
SHALL COME, SHALL BE UNCLEAN; AND EVERY KIND
OF DRINK WHICH MAY BE DRUNK IN EVERY SUCH
EARTHEN VESSEL SHALL BE UNCLEAN. AND
EVERYTHING UPON WHICH ANY OF THEIR DEAD
CARCASSES MAY FALL SHALL BE UNCLEAN. OVENS,
AND STANDS FOR POTS, SHALL BE BROKEN DOWN:
THEY ARE UNCLEAN, AND SHALL BE UNCLEAN TO YOU.

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BUT FOUNTAINS OF WATER, AND A LAKE, OR COLLECTION OF WATER, SHALL BE CLEAN. AND HE WHO TOUCHETH THEIR CARCASSES SHALL BE UNCLEAN. IF ANY OF THEIR CARCASSES FALL ON SEED WHICH IS TO BE SOWN IT SHALL BE CLEAN. BUT IF WATER HATH BEEN POURED ON ANY KIND OF GRAIN, AND ANY OF THEIR CARCASSES FALL UPON IT, IT SHALL BE UNCLEAN TO YOU.

CHAPTER IV.

303. (Sec. 21.) IF THERE BE A TOUCH OF LEPROSY [MOLD] IN A GARMENT OF WOOL, OR A GARMENT OF HEMP, OR ANY WEB WOVEN, OR ANY THING MADE OF LINENS OR WOOLENS, OR IN ANY SKIN, OR WORKMANSHIP MADE OF SKIN, AND THE TOUCH BE OF A GREENISH OR REDDISH COLOR IN THE SKIN, OR IN THE GARMENT, OR IN THE WOVEN WEB, OR IN ANY VESSEL MADE OF SKIN, IT IS A TOUCH OF THE LEPROSY, AND MUST BE SHEWN TO THE PRIEST. AND THE PRIEST, UPON SEEING THE TOUCH, SHALL SET APART THE THING TOUCHED, SEVEN DAYS. AND IF ON THE SEVENTH DAY THE TOUCH BE SPREAD IN THE GARMENT, OR IN THE WEB, OR IN THE SKIN, INTO WHATEVER THINGS THE SKINS MAY BE MADE UP, THE TOUCH IS AN INVETERATE LEPROSY. HE MUST BURN THE GARMENT, OR THE WEB, WHETHER MADE OF LINEN THREAD, OR WOOLEN YARN, OR WHATEVER THE THING BE WHICH IS MADE OF SKIN, IN WHICH THERE IS A TOUCH OF THE LEPROSY. BECAUSE IT IS TOUCHED WITH LEPROSY, IT SHALL BE BURNED WITH FIRE.

²BUT IF THE PRIEST FIND THAT THE TOUCH IS NOT SPREAD IN THE GARMENT, OR WEB, OR VESSEL, WHATEVER IT BE, MADE OF SKIN; THE PRIEST SHALL ORDER THAT WHICH HATH THE TOUCH TO BE WASHED, AND THE PRIEST SHALL SET IT APART SEVEN DAYS MORE. AND IF UPON VIEWING THE TOUCH AFTER IT HATH BEEN WASHED, THE PRIEST SEE THAT THE TOUCH HATH NOT CHANGED ITS APPEARANCE, THOUGH IT HATH NOT SPREAD, IT IS UNCLEAN, AND MUST BE BURNED WITH FIRE. IT IS FIXED IN THE GARMENT, OR WEB.

³BUT IF THE PRIEST SEE THAT THE TOUCH IS OF A BROWNISH COLOUR AFTER BEING WASHED, HE SHALL TEAR IT OUT OF THE GARMENT, OR WEB, OR OUT OF THE SKIN. AND IF IT APPEAR ANY MORE IN THE GARMENT, OR WEB, OR IN THE LEATHERN VESSEL, WHATEVER IT BE, IT IS A FRETTING LEPROSY; THAT IN WHICH THE TOUCH IS, SHALL BE BURNED WITH FIRE. NOW THE GARMENT, OR WEB, OR ANYTHING MADE OF SKIN, WHICH SHALL BE WASHED, AND FROM WHICH THE TOUCH SHALL DEPART, SHALL BE WASHED A SECOND TIME WITH WATER, AND IT SHALL BE CLEAN.

304. (Sec. 22.) IF THERE BE A TOUCH OF A LEPROSY ON THE HOUSES OF THE LAND WHICH YOU POSSESS, THE OWNER OF THE HOUSE SHALL COME AND TELL THE PRIEST, SAYING, SOMETHING LIKE A TOUCH HATH APPEARED TO ME IN THE HOUSE. UPON THIS THE PRIEST SHALL ORDER THE HOUSE TO BE UNFURNISHED, BEFORE HE GOETH IN TO VIEW THE TOUCH, THAT WHAT IS IN THE HOUSE MAY NOT BE MADE UNCLEAN. AND THIS BEING DONE, THE PRIEST SHALL GO IN TO EXAMINE THE HOUSE. AND IF, UPON VIEWING THE TOUCH, HE SEE THAT THERE IS A TOUCH IN THE WALLS OF THE HOUSE, AND HE SEETH THE

CAVITIES OF A REDDISH OR GREENISH COLOUR, WHICH APPEAR TO BE DEEP IN THE WALL; UPON COMING OUT OF THE HOUSE, AT THE DOOR OF THE HOUSE, THE PRIEST SHALL SEQUESTRATE THE HOUSE FOR SEVEN DAYS.

²AND ON THE SEVENTH DAY THE PRIEST SHALL COME AGAIN AND VIEW THE HOUSE: AND IF HE SEETH THAT THE TOUCH HATH SPREAD IN THE WALLS OF THE HOUSE, THE PRIEST SHALL ORDER THEM TO TAKE OUT THE STONES IN WHICH IS THE TOUCH, AND TO CARRY THEM OUT OF THE CITY TO AN UNCLEAN PLACE, AND TO SCRAPE THE HOUSE ON THE INSIDE ROUND ABOUT, AND POUR OUT THE DUST WHICH IS SCRAPED OFF, WITHOUT THE CITY, INTO AN UNCLEAN PLACE. AND THEY SHALL TAKE OTHER STONES, WELL SCRAPED, AND PUT THEM IN THE PLACE OF THOSE STONES, AND TAKE OTHER MORTAR, AND PLASTER THE HOUSE.

³AND IF THE TOUCH COME AGAIN, AND BREAK OUT IN THE HOUSE AFTER THEY HAVE TAKEN AWAY THE STONES, AND AFTER THE HOUSE HATH BEEN SCRAPED, AND AFTER IT HATH BEEN PLASTERED; THE PRIEST SHALL GO IN AND TAKE A VIEW; AND IF THE TOUCH HATH SPREAD IN THE HOUSE, IT IS AN INVETERATE LEPROSY IN THE HOUSE. IT IS UNCLEAN. THEY SHALL THEREFORE DEMOLISH THE HOUSE, AND CARRY THE WOOD THEREOF, AND THE STONES THEREOF, AND THE RUBBISH THEREOF, OUT OF THE CITY TO AN UNCLEAN PLACE. NOW HE WHO GOETH INTO THE HOUSE, ALL THE WHILE IT IS SEQUESTRATED, SHALL BE UNCLEAN TILL THE EVENING. AND HE WHO SLEEPETH IN THE HOUSE SHALL WASH HIS CLOTHES, AND BE UNCLEAN UNTIL THE EVENING: AND HE WHO EATETH IN THE HOUSE SHALL WASH HIS CLOTHES, AND BE

UNCLEAN UNTIL THE EVENING.

***BUT WHEN THE PRIEST SHALL COME, AND GO IN, IF UPON TAKING A VIEW HE SEETH THAT THE TOUCH HATH NOT SPREAD IN THE HOUSE, AFTER BEING PLASTERED, THE PRIEST SHALL PRONOUNCE THE HOUSE CLEAN, BECAUSE THE TOUCH IS HEALED.**

TITLE X.

CHAPTER I.

305. (Sec. 1.) THOU SHALT NOT COMMIT ADULTERY.

306. (Sec. 2.) WITH THY NEIGHBOUR'S WIFE THOU SHALL NOT LIE CARNALLY TO DEFILE THYSELF WITH HER.

307. (Sec. 3.) IF A MAN BE FOUND LYING WITH A WOMAN WHO IS MARRIED, YOU SHALL PUT THEM BOTH TO DEATH; BOTH THE MAN WHO LAY WITH THE WOMAN, AND THE WOMAN.

308. (Sec. 4.) WHOSOEVER COMMITTETH ADULTERY WITH A WIFE OF A MAN WHO IS HEAD OF A FAMILY, OR WHO SHALL COMMIT ADULTERY WITH THE WIFE OF HIS NEIGHBOUR, LET BOTH THE ADULTERER AND THE ADULTERESS BE PUT TO DEATH.

309. (Sec. 5.) IF A VIRGIN BE BETROTHED TO A HUSBAND; AND A MAN FIND HER IN A CITY, AND LIE WITH HER, YOU SHALL BRING THEM BOTH OUT TO THE GATE OF THE CITY, AND STONE THEM WITH STONES, TILL THEY DIE—THE YOUNG WOMAN, BECAUSE SHE DID NOT CRY ALOUD IN THE CITY, AND THE MAN BECAUSE HE HUMBLED THE WIFE OF HIS NEIGHBOUR. SO THOU SHALT REMOVE EVIL FROM AMONG YOU. BUT IF THE MAN FOUND THE WOMAN WHO WAS BETROTHED, IN THE FIELD, AND BY FORCE LAY WITH HER, YOU SHALL PUT HIM ONLY TO DEATH WHO LAY WITH HER. THE YOUNG WOMAN IS NOT GUILTY OF DEATH. AS WHEN A MAN HATH RISEN UP AGAINST HIS NEIGHBOUR, AND KILLED HIM, EVEN SO IS THIS

MATTER: FOR HE FOUND HER IN THE FIELD. THE YOUNG WOMAN WHO WAS BETROTHED, CRIED ALOUD, BUT THERE WAS NONE TO HELP HER.

310. (Sec. 6.) IF ANY MAN FIND A YOUNG WOMAN, WHO IS NOT BETROTHED, AND BY FORCE LIE WITH HER, AND BE FOUND, THE MAN WHO HATH LAIN WITH HER SHALL PAY THE FATHER OF THE YOUNG WOMAN FIFTY DIDRACHMS OF SILVER, AND SHE SHALL BE HIS WIFE; BECAUSE HE HATH HUMBLED HER, HE SHALL NOT BE AT LIBERTY TO PUT HER AWAY, ALL THE DAYS OF HIS LIFE.

311. (Sec. 7.) IF ANY MAN DELUDE AN UNMARRIED VIRGIN AND LIE WITH HER, HE SHALL BY PAYING A DOWRY PURCHASE HER FOR A WIFE: BUT IF HER FATHER ABSOLUTELY REFUSE AND WILL NOT CONSENT TO GIVE HER TO HIM FOR A WIFE, HE SHALL PAY THE FATHER IN MONEY TO THE AMOUNT OF THE DOWRY PAID FOR VIRGINS.

312. (Sec. 8.) IF ANY MAN TAKE A WIFE, AND COHABIT WITH HER, AND HATE HER, AND SPREAD GROUNDLESS REPORTS CONCERNING HER, AND GIVE HER AN ILL NAME, AND SAY, I TOOK THIS WOMAN TO WIFE, BUT WHEN I CAME TO HER, I DID NOT FIND HER TOKENS OF VIRGINITY; THEREUPON THE FATHER AND MOTHER OF THE DAMSEL TAKING THE TOKENS OF THEIR CHILD'S VIRGINITY, SHALL CARRY THEM TO THE SENATE, TO THE GATE. AND THE FATHER OF THE GIRL SHALL SAY TO THE SENATE, I GAVE THIS MY DAUGHTER TO THAT MAN FOR A WIFE; BUT HE NOW HATETH HER, AND HATH SPREAD GROUNDLESS REPORTS CONCERNING HER, SAYING, I FOUND NOT THE TOKENS OF VIRGINITY IN THY DAUGHTER. NOW THESE ARE THE PROOFS OF MY DAUGHTER'S VIRGINITY.
² AND THEY SHALL SPREAD THE GARMENT BEFORE

THE SENATE OF THE CITY. WHEREUPON THE SENATE OF THE CITY SHALL TAKE THE MAN, AND CHASTISE HIM, AND FINE HIM A HUNDRED SHEKELS, AND GIVE THEM TO THE FATHER OF THE YOUNG WOMAN, BECAUSE HE BROUGHT AN ILL NAME ON A VIRGIN OF ISRAEL; AND SHE SHALL BE HIS WIFE. HE SHALL NOT BE AT LIBERTY TO PUT HER AWAY ALL HIS DAYS. BUT IF HIS ACCUSATION BE FOUNDED IN TRUTH, AND PROOFS OF VIRGINITY CANNOT BE FOUND FOR THE YOUNG WOMAN, THEY SHALL CARRY OUT THE YOUNG WOMAN TO THE DOORS OF HER FATHER'S HOUSE, AND STONE HER WITH STONES, TILL SHE DIE, BECAUSE SHE HATH COMMITTED FOLLY IN ISRAEL, BY MAKING HER FATHER'S HOUSE A PLACE OF PROSTITUTION. SO THOU SHALT REMOVE EVIL FROM AMONG YOU.

313. (Sec. 9.) THERE SHALL NOT BE A HARLOT OF THE DAUGHTERS OF ISRAEL, NOR A WHOREMONGER OF THE SONS OF ISRAEL. THERE SHALL NOT BE A PROSTITUTE AMONG THE DAUGHTERS OF ISRAEL, NOR SHALL ANY OF THE ISRAELITES BE A VOTARY OF PROSTITUTION.

314. (Sec. 10.) THOU SHALT NOT PROSTITUTE THY DAUGHTER TO CAUSE HER TO COMMIT WHOREDOM, THAT THE COUNTRY MAY NOT FALL INTO WHOREDOM; AND THAT THE LAND MAY NOT BE FILLED WITH INIQUITY.

CHAPTER II.

315. (Sec. 11.) THOU SHALT NOT STEAL.

316. (Sec. 12.) THOU SHALT NOT COMMIT RAPINE.

317. (Sec. 13.) IF ANY MAN STEAL AN OX OR A SHEEP AND KILL, OR SELL IT, HE SHALL PAY AS A FINE

FIVE OXEN FOR THE OX, AND FOUR SHEEP FOR THE X
SHEEP.

318. (Sec. 14.) ON EVERY SUPPOSED ACT OF INJUSTICE TOUCHING AN OX OR AN ASS OR A SHEEP OR RAIMENT OR ANY KIND OF DEPOSIT WHICH IS LOST, WHATEVER IT MAY BE, THE CAUSE OF BOTH PARTIES SHALL COME BEFORE GOD AND HE WHOM GOD POINTETH OUT SHALL PAY HIS NEIGHBOUR TWOFOLD.

319. (Sec. 15.) IF ANY MAN DELIVER TO HIS NEIGHBOUR MONEY OR FURNITURE TO KEEP, AND THEY BE STOLEN OUT OF THE MAN'S HOUSE; THE THIEF, IF HE BE FOUND, SHALL BE FINED DOUBLE. BUT IF THE THIEF CANNOT BE FOUND, THE OWNER OF THE HOUSE SHALL GO BEFORE GOD AND BE EXAMINED ON OATH WHETHER HE MAY NOT IN SOME MANNER HAVE ACTED WRONG TOUCHING THE DEPOSIT OF HIS NEIGHBOUR.

320. (Sec. 16.) IF A THIEF HATH NO PROPERTY, LET HIM BE SOLD FOR THE THEFT. IF THE THING STOLEN, WHATEVER IT BE FROM AN ASS TO A SHEEP, BE LEFT ALIVE AND FOUND IN HIS HAND, HE SHALL BE FINED DOUBLE.

321. (Sec. 17.) IF ANY MAN BE FOUND STEALING ANY OF HIS BRETHREN, THE CHILDREN OF ISRAEL, OR, HAVING GOT HIM IN HIS POWER, SELLETH HIM, THE THIEF SHALL BE PUT TO DEATH.

322. (Sec. 18.) HE WHO STEALETH ANY OF THE CHILDREN OF ISRAEL, AND HAVING GOT HIM IN HIS POWER SELLETH HIM, OR IF HE BE FOUND WITH HIM, SHALL BE PUT TO DEATH.

CHAPTER III.

323. (Sec. 19.) THOU SHALT NOT COMMIT MURDER.

324. (Sec. 20.) CURSED HE WHO SMITETH HIS NEIGHBOUR SECRETLY.

325. (Sec. 21.) FOR WITH REGARD TO YOUR BLOOD OF YOUR LIVES, I WILL INDEED MAKE INQUISITION FOR IT AT THE HAND OF THE BEASTS. AT THE HAND OF MAN'S BROTHER I WILL MAKE INQUISITION FOR THE LIFE OF MAN.

326. (Sec. 22.) HE WHO SHEDDETH MAN'S BLOOD SHALL FOR IT HAVE HIS OWN BLOOD POURED OUT.

327. (Sec. 23.) WHOSOEVER SMITETH ANOTHER SO THAT HE DIE, LET HIM BE PUT TO DEATH.

328. (Sec. 24.) WHOSOEVER SHALL SMITE A MAN SO THAT HE DIE, LET HIM BE PUT TO DEATH, SHALL BE ONE AND THE SAME DECISION FOR THE PROSELYTE, AND FOR THE NEIGHBOUR.

329. (Sec. 25.) IF ANYONE SMITE ANOTHER AND HE DIE, HE SHALL BE PUT TO DEATH. BUT IF HE WAS NOT A VOLUNTARY AGENT, BUT GOD DELIVERED INTO HIS HANDS, I WILL APPOINT FOR THEE A PLACE TO WHICH HE WHO HATH KILLED SHALL FLEE. BUT IF ANYONE LIE IN WAIT FOR HIS NEIGHBOUR TO KILL HIM INSIDIOUSLY, AND FLEE, THOU SHALT DRAG HIM FROM MY ALTER TO PUT HIM TO DEATH.

330. (Sec. 26.) IF A THIEF BE FOUND IN THE ACT OF BREAKING IN AND BE STRUCK AND DIE, HE WHO STRUCK HIM IS NOT LIABLE TO DEATH; BUT IF THE SUN WAS RISEN UPON HIM HE IS LIABLE AND MAY BE PUT TO DEATH.

331. (Sec. 27.) IF TWO MEN QUARREL AND ONE SMITE THE OTHER WITH A STONE OR HIS FIST AND HE

DIETH NOT, BUT IS CONFINED TO HIS BED; IF THE MAN RISE AND WALK ABROAD ON HIS STAFF, HE WHO SMOTE HIM SHALL BE ACQUITTED BUT SHALL PAY FOR HIS LOSS OF TIME AND THE EXPENSE OF HIS CURE.

332. (Sec. 28.) IF TWO MEN FIGHT AND STRIKE A WOMAN WITH CHILD AND SHE MISCARRY OF AN EMBRYO, ATONEMENT SHALL BE MADE BY A FINE. ACCORDING AS THE HUSBAND OF THE WOMAN SHALL WITH JUDICIAL DECISION LAY UPON HIM, HE SHALL PAY: BUT IF THE CHILD BE COMPLETELY ORGANISED HE SHALL GIVE, LIFE FOR LIFE; EYE FOR EYE; TOOTH FOR TOOTH; HAND FOR HAND; FOOT FOR FOOT; BURNING FOR BURNING; WOUND FOR WOUND; STRIPE FOR STRIPE.

333. (Sec. 29.) WHOSOEVER SHALL CAUSE A BLEMISH IN HIS NEIGHBOUR; AS HE HATH DONE TO HIM, SO SHALL IT BE DONE TO HIMSELF; BRUISE FOR BRUISE; EYE FOR EYE; TOOTH FOR TOOTH; ACCORDING TO THE BLEMISH HE HATH GIVEN THE MAN, SO SHALL IT BE RETURNED TO HIM.

334. (Sec. 30.) WHEN MEN FIGHT TOGETHER—A MAN WITH HIS BROTHER, IF THE WIFE OF ONE OF THEM COME TO RESCUE HER HUSBAND OUT OF THE HAND OF HIM WHO IS BEATING HIM, AND STRETCHING FORTH HER HAND, TAKE HOLD OF HIS PRIVITIES, THOU SHALT CUT OFF HER HAND. THINE EYE SHALL NOT HAVE COMPASSION ON HER.

CHAPTER IV.

335. (Sec. 31.) THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR.

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336. (Sec. 32.) THOU SHALT NOT COUNTENANCE AN IDLE REPORT, NOR CONSPIRE WITH THE UNRIGHTEOUS TO BE A FALSE WITNESS.

337. (Sec. 33.) YOU SHALL NOT LIE.

338. (Sec. 34.) NOW SHOULD ONE BE ADJURED AND BEING A WITNESS HATH EITHER SEEN OR KNOWN, IF HE DO NOT TELL, HE WILL CONTRACT THAT SIN.

339. (Sec. 35.) IF A FALSE WITNESS RISE UP AGAINST A MAN, AND ACCUSE HIM OF ANY CRIME, THE TWO MEN BETWEEN WHOM IS THE CONTROVERSY, SHALL STAND BEFORE THE LORD, AND BEFORE THE JUDGES, WHO MAY BE IN THOSE DAYS. AND WHEN THE JUDGES HAVE MADE A STRICT EXAMINATION, IF THE FALSE WITNESS HATH TESTIFIED FALSEHOODS, AND RISEN UP AGAINST HIS BROTHER; YOU SHALL DO TO HIM AS HE WICKEDLY THOUGHT TO DO TO HIS BROTHER. SO THOU SHALT REMOVE THE EVIL FROM AMONG YOU; AND THE REST, WHEN THEY HEAR, WILL BE AFRAID, AND THENCEFORTH PROCEED NO MORE TO COMMIT SUCH EVIL AMONG YOU. THINE EYE SHALL NOT PITY HIM; LIFE FOR LIFE; EYE FOR EYE; TOOTH FOR TOOTH; HAND FOR HAND; FOOT FOR FOOT.

CHAPTER V.

340. (Sec. 36.) YOU MUST NOT EAT ON THE MOUNTAINS, NOR PRACTICE DIVINATION, NOR AUGURY BY BIRDS.

341. (Sec. 37.) YOU SHALL NOT GO AFTER TRANCE-SPEAKERS, NOR ATTACH YOURSELVES TO SORCERERS TO BE POLLUTED BY THEM.

342. (Sec. 38.) WITH RESPECT TO THE PERSON

WHO SHALL FOLLOW TRANCE-SPEAKERS AND SORCERERS, SO AS TO GO A-WHORING AFTER THEM, I WILL SET MY FACE AGAINST THAT PERSON, AND DESTROY HIM FROM AMONG HIS PEOPLE.

343. (Sec. 39.) YOU SHALL NOT PROTECT SORCERERS.

344. (Sec. 40.) THE MAN, OR THE WOMAN, AMONG YOU, WHO HATH BECOME A TRANCE-SPEAKER, OR A SORCERER, SHALL BE PUT TO DEATH. STONE THEM WITH STONES. THEY ARE GUILTY.

345. (Sec. 41.) LET THERE NOT BE FOUND AMONG YOU ANYONE WHO PURIFIETH HIS SON, OR HIS DAUGHTER, WITH FIRE; OR WHO PRACTISETH DIVINATIONS, OR CONSULTETH OMENS, OR AUGURY, OR MAKETH USE OF DRUGS TO PRACTISE INCANTATION, OR A TRANCE SPEAKER, OR AN ASTROLOGER, OR A NECROMANCER; FOR EVERY ONE WHO PRACTISETH SUCH THINGS IS AN ABOMINATION TO THE LORD THY GOD; FOR, BECAUSE OF THESE ABOMINATIONS, THE LORD WILL ROOT THEM OUT FROM BEFORE YOU.

CHAPTER VI.

346. (Sec. 42.) WHOEVER SHALL MAKE ANY LIKE IT OR GIVE ANY OF IT TO A STRANGER, SHALL BE ROOTED OUT FROM AMONG HIS PEOPLE [FLOWER OF CHOICE MYRRH, SWEET SCENTED CINNAMON, SWEET SCENTED CALAMUS, IRIS, AND OLIVE OIL, COMPOUNDED BY THE ART OF APOTHECARY].

347. (Sec. 43.) WHOEVER SHALL MAKE ANY LIKE IT TO YIELD A FRAGRANCE FOR HIMSELF SHALL BE

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ROOTED OUT FROM AMONG HIS PEOPLE [STACTE, ONYCHA, SWEET-SENTED GALBANUM, AND PELLUCID FRANKINCENSE, COMPOUNDED BY THE ART OF APOTHECARY].

CHAPTER VII.

348. (Sec. 44.) WHEN ANY PERSON SHALL SIN INADVERTENTLY—NOW SHOULD ONE BE ADJURED AND BEING A WITNESS HATH EITHER SEEN OR KNOWN, IF HE DO NOT TELL, HE WILL CONTRACT THAT SIN; OR IF ANY PERSON TOUCH ANY UNCLEAN THING, EITHER A CORPSE, OR THE UNCLEAN PREY OF WILD BEASTS, OR THE CARCASSES OF UNCLEAN ABOMINATIONS, OR THE CARCASSES OF UNCLEAN BEASTS, OR SHALL TOUCH ANY IMPURITY OF MAN—ANY OF HIS IMPURITIES BY THE TOUCHING OF WHICH ONE WOULD BE DEFILED, AND IT ESCAPED HIS NOTICE AND HE HATH AFTERWORDS COME TO THE KNOWLEDGE OF IT; OR IF A PERSON BE A TRANSGRESSOR, EITHER PRONOUNCING WITH HIS LIPS TO DO EVIL; OR TO DO GOOD ACCORDING TO ALL THAT THE MAN MIGHT PRONOUNCE WITH AN OATH AND IT HATH ESCAPED HIS NOTICE; WHEN HE HATH COME TO THE KNOWLEDGE OF HIS HAVING INADVERTENTLY SINNED IN ANY OF THESE CASES, HE SHALL CONFESS HIS SIN IN RESPECT TO WHATEVER HE HATH SINNED.

349. (Sec. 45.) WHEN A MAN OR A WOMAN SHALL COMMIT ANY SIN INCIDENT TO MAN; OR BY INADVERTENCY OVERLOOK OR COMMIT A TRESPASS, THAT PERSON SHALL CONFESS THE SIN WHICH HE OR SHE HATH COMMITTED, AND MAKE COMPENSATION

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FOR THE TRESPASS. ADDING ONE FIFTH TO THE PRINCIPAL, HE SHALL GIVE IT TO THE PERSON AGAINST WHOM THE TRESPASS HATH BEEN COMMITTED.

350. (Sec. 46.) WITH REGARD TO THE PERSON WHO SHALL SIN, AND WHO, UTTERLY DISREGARDING THE COMMANDS OF THE LORD, SHALL LIE TO HIS NEIGHBOUR TOUCHING A DEPOSIT, OR TOUCHING ANY THING WHICH HE MIGHT USE IN COMMON, OR TOUCHING ANY THING MADE A PREY OF, WHETHER HE HATH DEFRAUDED HIS NEIGHBOUR IN ANY RESPECT, OR HATH FOUND WHAT WAS LOST, AND SHALL LIE CONCERNING IT; OR HATH SWORN FALSELY IN RESPECT TO ANY OF THE THINGS WHICH HE MAY HAVE DONE, SO AS THEREBY TO COMMIT SIN; WHEN HE WHO HATH THUS SINNED AND TRANSGRESSED HATH RESTORED THE THING WRONGFULLY TAKEN, OR THAT WHICH HE HATH GOT UNJUSTLY, OR THE DEPOSIT WHICH WAS COMMITTED TO HIS TRUST, OR THE THING LOST WHICH HE HATH FOUND; THEN FOR EVERYTHING ABOUT WHICH HE HATH SWORN FALSELY HE SHALL PAY AS A FINE TO THE SAME AMOUNT, ADD THERETO A FIFTH. TO HIM WHOSE IT IS HE SHALL MAKE RESTORATION ON THE DAY HE IS CONVICTED.

351. (Sec. 47.) IF ANY PERSON, WHETHER A NATIVE OR A PROSELYTE, SHALL PRESUMPTUOUSLY TRANSGRESS, HE PROVOKETH GOD; THAT PERSON SHALL BE CUT OFF FROM AMONG HIS PEOPLE. BECAUSE HE HATH DESPISED THE STATUTE OF THE LORD, AND HATH BROKEN HIS COMMANDMENTS, THAT PERSON SHALL BE BLOTTED OUT: HIS SIN SHALL BE UPON HIM.



